THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

9

Contents for January, 1918

VICE-ADMIRAL SATO		Frontispiece
HOW JAPAN SHOULD EMULATE ENGLAND	Vice-Admiral T. Sato	493
UNOFFICIAL ART (PHOTOGRAPHS)	F. Midzuno	499
THE FUTURE OF ASIA	Dr. Y. Miyaké	502
STANDARDS OF MORALITY	Akira Hayami	505
THE JAPANESE PEASANT (II) (PHOTOGRAPHS)	S. Yamashita	509
A KOJIKI COMMENTATOR	F. Yamazaki	513
CITY WATER WORKS IN JAPAN (PHOTOGRAPHS)	Dr. Y. Kataoka	517
JAPANESE CHEMISTRY (PHOTOGRAPHS)	H. Nishida	523
A JAPANESE WINTER RESORT (PHOTOGRAPHS)	T. Natsuma	527
MICHIO DOI (PHOTOGRAPHS)	Anon	537
THE OSHIO REBELLION	K. Kiyama	533
AROUND THE HIBACHI: KOGO-NO-TSUBONÉ	Anon	536
MONTHLY RECORD OF EVENTS:	Oct. 25 to Nov. 25	539
CURRENT JAPANESE THOUGHT:		
1. The New Agreement with America		
2. Civil Government at Tsingtau		
3. Japan's Aid to Allied Finance		
4. China		
5. Labour Unrest		
6. Women in the Majority	Dr. J. Ingram Bryan	541

PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Froeign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, 25 cts., 1/ . . . . . " .50

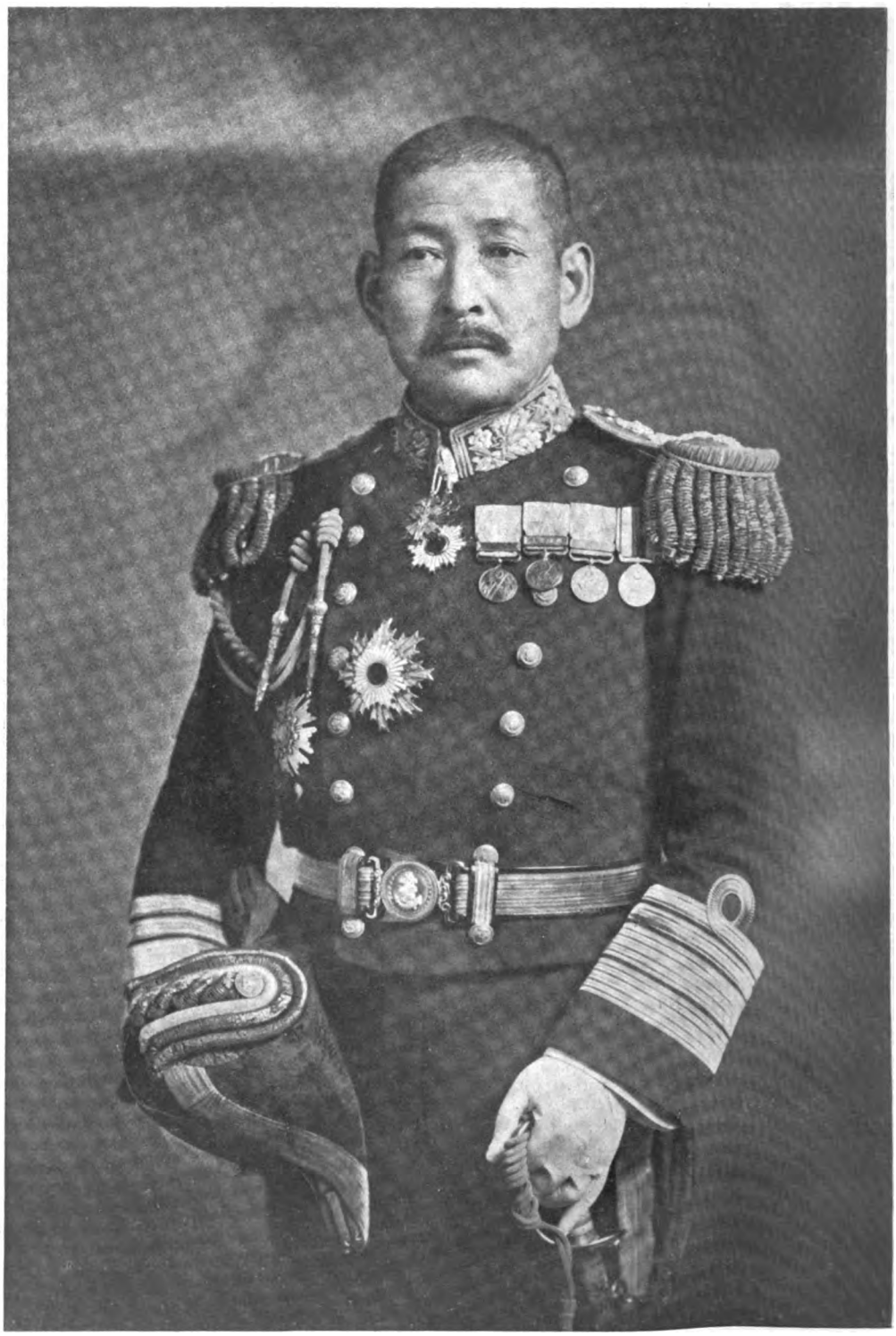
Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google



VICE-ADMIRAL T. SATO, PRESIDENT OF
THE IMPERIAL NAVAL COLLEGE

Digitized by Google

THE JAPAN MAGAZINE

VOLUME EIGHT JANUARY, 1918 NUMBER NINE

HOW JAPAN SHOULD EMULATE ENGLAND

By VICE-ADMIRAL T. SATO

IT has long been my conviction as a naval man that a nation's armaments should be merely defensive. They should be sufficiently powerful to discourage attack from any quarter and to repel it if it comes. Nor have recent circumstances at all changed my views in this respect. A nation that honestly believes in the justice of its cause will have faith enough to prepare for its defence. It is a matter that involves spiritual principles as much as material plans. Given the spiritual potency, a nation next must have sufficient wealth to support the necessary armaments for the protection of its existence and its honour. Thus character, wealth and armaments are essential to the safety of the State.

In the absence of any or all of the above three factors nothing can save the State except the reign of perfect justice in its environment. But a nation must see to it that justice first reigns at home. A nation that disregards justice may wild a temporary sway, but the day of nemesis will surely come. A study of the rise and fall of nations in history will convince any one that this law is inexorable. Nothing will bring ruin on a nation quicker than indifference to the principles of justice; for once a people become proof against the principles of justice degeneration sets in and ruin inevitably follows. Justice is, therefore, a greater safeguard to nations than any other power.

And what is the next most important factor in national safety? Is it wealth or is it armaments or is it both? There may be room for discussion in such a question. The answer will very probably depend on the circumstances. There are occasions when wealth contributes more to national protection than armaments; but no one will believe that wealth alone is a sufficient safeguard. Armaments have a distinct bearing on national prosperity as well as on the safety of a State. History teaches plainly that no nation has accumulated wealth without the protection of armaments. Moreover, history has examples of wealthy nations that got

Digitized by Google

left behind in the race because they neglected armaments. Thus it is clear that wealth follows armaments rather than that armaments follow wealth.

Judging by the lessons of history it would appear that any nation possessing at least two of the above factors may feel some measure of security and expect prosperity. One of these factors alone will be insufficient. If a nation is rich only, it will become the envy of others and so face ruin. Nor can armaments alone without justice ensure a nation's future, because armed strength is apt to be arbitrary and invite disaster.

In the face of these facts impressed on us by history, which of the two essentials of progress and safety will Japan choose? The answer to this question should be plain, as it is much easier for Japan to be just and strong than to be rich! "Thrice is he armed that hath his quarrel just;" and at the same time Japan can be armamentally equal to the most powerful of her potential opponents. It would seem, therefore, that Japan's policy is simply self-evident. She should be sure that she is right and then go ahead and concentrate all her energies on armamental defences consistent with her ability. As already suggested, faith in the justice of a nation's cause will find a way to defend it. Solid armaments may always be expected to accompany solid justice! History teaches that if a nation fails to secure either wealth or armaments it will decline.

In this respect Japan may learn a lesson from England. Is not the prosperity of that country largely the result of an adequate navy to protect and encourage navigation? Indeed is not naval strength the primary condition of the prosperity of any nation? At a period when the Netherlands supplanted Spain as a naval Power, England had no shipping or industries to speak of. Britain imported all her luxuries and even many of her necessities from Holland. Britain had neither wealth nor naval strength, and could not, therefore, hope to become a great Power. Had the British been content to remain so, the nation might have forfeited the greatness that has since come to it. But the British were not made of such stuff as is willing to remain stationary when it sees a way to succeed. By wise navigation laws and naval increment the nation prepared for expansion and progress which came in time.

According to these early navigation measures British vessels alone were permitted to carry goods to British ports, with the exception of ships bringing goods from the Orient. Only those goods which were not carried in British bottoms, were allowed transporation in foreign vessels to British ports, or they might be transported in the ships of countries where the goods were produced. This was tantamount to a declaration of economic war on the Netherlands. By these navigation laws England herself suffered not a little, yet she persisted in

Digitized by Google

them to promote her naval power. Although the navigation laws incited the displeasure of the British people at the time, it was soon seen that the increase in British shipping and industries justified the effort and the sacrifice. British statesmen were sagacious enough to foresee that rivalry would mean a clash with Holland, but the naval growth of the nation had prepared England for such emergency, and finally England overcame her former naval rival; and the outcome of the war with Holland was that Britain grasped the supremacy of the ocean.

Now the present circumstances of Japan, being much like those of England in those days, justify her in adopting a similar policy, especially as regards navigation laws. The matter is now pressed upon the notice of Japan as never before. The veto of exports of steel to Japan by the United States is perhaps the greatest single blow that Japan has ever received. And ever-increasing prices are harrassing our people uutil complaint is loud against the Government for failing to find a remedy. When we compare the enterprising spirit displayed by the Anglo-Saxon people at the time of the navigation laws alluded to, with the despair and confusion now prevailing in Japan because we are dependent on foreign countries for ship-construction material, we cannot but lament the lack of courage and initiative which we betray. When we had to face the same difficulty in regard to chemicals at the beginning of the war we soon found a remedy by manufacturing them for ourselves. And why cannot we do the same in regard to steel? There is no reason why Japan should not so encourage the manufacture of steel and iron at home as to render her independent of foreign nations in this respect. In Manchuria, Korea and in Japan the material for iron industries exists; and why then should we not utilize it? The iron mines of China alone are inexhaustible. The present attitude of despair is, therefore, quite unworthy of a great nation, especially one that expects to become a great world Power.

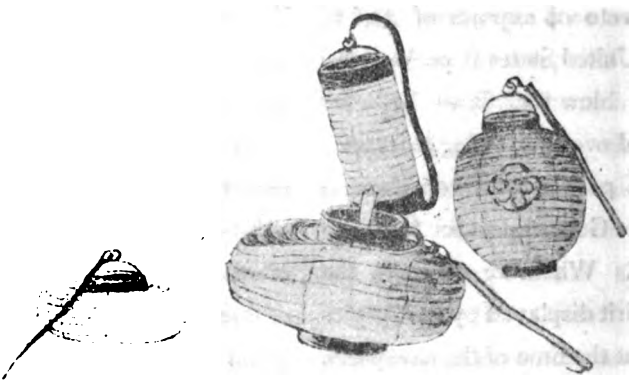
It is but natural that Japan should enforce a protective navigation act at home; and she must take every opportunity to encourage her industries by such acts, just as Britain did. Of course if we push this policy too much, collision with foreign nations may be inevitable; and to avoid or prepare for this we should at the same time ensure powerful armaments. Japan's policy should include sufficient armament to protect her ever-increasing wealth and back up the justice of her cause. By this means she can attain the position of a great Power impregnable in its justice and armed strength. This is the principle that Japan must ever keep before her as she ponders on her defences.

Japan cannot expect to become a great nation without promoting marine expansion and development to the utmost. In this respect Japan enjoys an immense

Digitized by Google

advantage over continental nations which are procluded from concentrating their forces in the direction of sea power, being obliged to give equal attention to land defences. In confronting a nation that can devote all its energies to sea power, a nation that is compelled to divide its energies between land and sea power is inevitably defeated on the water. One is, therefore, driven to the conviction that it is the insular empires alone that are destined to rule the seas and remain great Powers the longest. If any continental Power shows remarkable progress and strength it is only because that nation is devoting more attention to its maritime enterprise than to its land enterprise. The greatest Powers have always been maritime Powers; they have often succeeded in extending their influence or territory to the continent, and to islands. In this respect Japan enjoys all the qualifications for a great maritime Power.

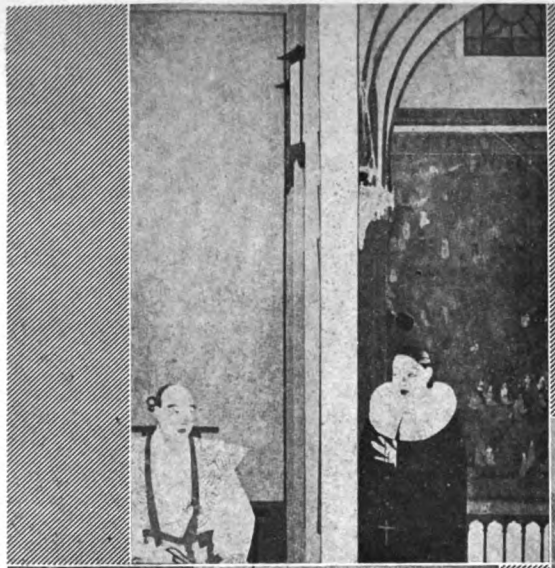
The present is the best time for Japan to consider this matter and lay her plans for the future. The navigation acts that have done so much for Britain were artificial, but the present war is a natural navigation act for Japan, of which she should take the fullest advantage.



Digitized by Google

BUDDHIST AND CHRISTIAN
BY MAYEDA SEISON

YAMA-NO-SACHIHIKO BY KOSUGI MISEI



A CAMEL BY YAMAMURA KOKA

TAKETORI MONOGATARI BY KOBAYASHI KOKEI

AUTUMN LEAVES BY YOKOYAMA TAIKAN

Digitized by Google

SERPIA BY YAMAMOTO KANAYE

A FUTURIST PAINTING BY YOROZU TETSUGORO

A PORTRAIT BY YASUI SOTARO

UNDER THE MOSQUITO NET
BY ARISHIMA IKUMA

A MOUNTAIN SPRING BY TSUDA SEIFU

Digitized by Google

UNOFFICIAL ART

By F. MIZUNO

IN Tokyo there are held every autumn three annual exhibitions of painting, two by private art associations and one by the Department of Education. The two private associations are known as the *Bijutsu-in* and the *Nika-kai*, and are independent of official control, the artists enjoying full freedom to exercise their genius as art determines; and, therefore, they stand for a more real representation of Japanese art than those patronized by artists of the conservative and bureaucratic school.

The *Bijutsu-in* was founded some years ago by Mr. Okakura, then chief of the Academy of Fine Art in Tokyo, who could not endure the restraint placed upon art by the officials of the Department of Education, and left the school to establish an art association with the assistance of the famous painter, Hashimoto Gaho. The independent artists were joined later by such masters as Shimomura Kanzan and Yokoyama Taikan and Hishida Shunsho. The *Nika-kai* is another association that has branched off from the official art society, as its members were not satisfied with the intrusion of western syles of painting, especially of the French school. These two associations now hold their annual exhibitions of art in Tokyo one month before the annual exhibition in the galleries of the Department of Education art building. The private association may be said to stand for national schools of art as against the mixture of occidental and native styles favoured by the official judges.

The artists of the *Bijutsu-in* show a strong inclination to the manner of the *nangwa* school of China. Taikan, the most noted of the painters exhibiting this year, had three pictures. His *Unkyorai* is a realistic scene of a lake shore in the *nangwa* manner. The sky is dark with clouds that threaten rain. It is a water colour in rather vivid shades, the cloud effects being well done, though the general effect is somewhat vague and still. The red autumn leaves are effective, and the deer eating fruit are pretty. Another picture, one of the god Daruma, is quite significant of the wit of Taikan.

Taketori Monogatari, by Kobayashi Kokei, is based on the famous classic of the same name, wherein a bamboo-cutter finds a fairy child in the internode of a tree, and she grows up to be the most beautiful maiden in the world, whose hand is finally sought by princes and even the

Digitized by Google

Emperor. The picture is intended to represent various scenes from the book, and is in the form of a scroll, only six of the scenes being finished at the time it was exhibited. The effort reveals a spirit of repose and calm that is very taking, not without a proper element of humour. The colouring and the depiction of the human figues are particularly good.

Hayami Gyoshu has a painting entitled *Rakugai-Rokudai*, or Six Suburban Scenes, taken from the environs of Kyoto, near his home, the whole done in the *nangwa* manner but with occidental colour tones that are pleasing, though the leaves of the trees are dry looking and therefore just a little short of natural.

Ogawa Usen's *Takkoku Gokei*, representing five views from the province of Hitachi, is quite well done. All the scenes are of water life, one being of an otter fishing and others of boats on smooth bays awaiting night. The drawing is in black and white, ink being used, and might be called the abbreviated manner that some artists prefer, everything being represented in the fewest possible strokes. The picture is a specialty of the artist and could not well be imitated by any rival.

The God of War painted after a western manner is something new, and is from the brush of Kawabata Ryushi, the subject being taken from a mythical take of the mountains at Nikko, depicting a struggle between a giant centipede and a giant serpent, in which the latter obtained the assistance of the god of war and won. The tragedy of the scene is, perhaps, treated too lighly, though the burning of the centipede is horrible enough; but the colouring is skilfully done.

There is a very interesting picture by Mayeda Seison entitled Buddhist and Christian, a subject suggested to the artist by a visit he made to Nagasaki and saw the historical relation of the two creeds in a new light. A Roman Catholic christian is seen meditating before a scene of the persecution of the christians in Nagasaki, while a buddhist is seated before a picture of hell, both being vivid portrayals of an interesting thought.

The picture of the first arrival of a camel in Japan, by Yamamura Koka, is amusing. The animal patiently bears the idle scrutiny of the crowd that surrounds him as he lands under the guidance of a Dutchman at Nagasaki. The animal is drawn in rather gloomy colours, chalk being used as well as ink, while the water is treated in heavy indigo lines suggestive of Hiroshigé.

In pictures after the western manner there is the greater freedom and license that one expects to find in pieces not under official patronage. The *Yamano-sachihiko* by Kosugi Misei is based on an ancient myth to the effect that a lad borrowed his brother's fishing tackle and lost it in the sea, and while searching for it came to the palace of sea dragon and

Digitized by Google

met a fair maid which he married. The tones of the picture are so light as to suggest a fresco, but the primitive *motif* of the theme is well brought out. The piece is well illustrative of the Japanized foreign style.

When Yamamoto Kanaye returned from abroad the public were looking for great things from him. But the two pictures exhibited by him, one of a carnival which he painted in Paris, and another one painted in Russia, are mere transcripts of nature, which however, may promise something better for the future.

At the Nika-kai Exhibition most of the efforts were in the way of landscape pieces and still life; and as the pictures were without proper titles one could not appeciate them fully. A scene from the island of Ogasawara by Hayashi Shidzuye was in quite modern style; while a Lane in Early Summer by Kishida Ryusei well represents the new school to which he belongs. Three pictures by Matsuoka Masao betray careful treatment and a close observation of nature, though a bit too mechanical and realistic. One artist, Masamune Tokusaburo, exhibited no less than 13 pieces. This artist trys to excel in depiction of beauties of the *metisse* type, but his efforts so far have neither the impressive manner of the impressionist school nor the strong manner of the school of Cupid.

Tsuda Seifu's *Shunkyu* is in the ornate style simulated by this artist, and, therefore, more adapted to a piece of embroidery than an art exhibition. A Mosquito Net by the hand of Arishima Ikuma shows a fair lady lying under it, the first attempt that we have seen in the foreign manner, though the effort to represent ladies through a veil has been attempted after the native nammer. The result, however, is not in proportion to the labour evidently bestowed on it.

The picture of a young girl by Yasue Sotaro is simply done but the subject is too coarse-limbed to be pleasing. This artist likes to protest againts the modern craze for beauties. The skin suggests coldness, which is a defect. The police did not permit this painting to be hung with the others but in a private place, on the score of public morals. But as it was very unattractive, the public failed to see the official point of view.

The number of pictures of the school of Cupid and of the Futurist school that were offered for exhibition, rather surprised the judges who had the selecting of the pieces to be placed on view. The painting of a nude man by Yorodzu Tetsugoro showed a skilful combination of lines in red, green and dark colours; but Togo Setsuji's efforts in the same direction were rather monotonous in line and color. A picture of Dokanyama by Ishii Hakutei gave a very pleasing effect, being in the representative style of the Nikakai artists. It revealed the influence of the *ukiyo-e* school and suggested the landscapes of Hiroshigé.

Digitized by Google

THE FUTURE OF ASIA

By Dr. YUJIRO MIYAKE

(EDITOR OF "JAPAN AND THE JAPANESE")

JAPAN seems to be the only country rising to any degree of independence and prominence in Asia, a fact which the Japanese themselves firmly believe and which the world is disposed to admit. And yet, when the Japanese contemplate the great changes likely to take place in Asia they are not wholly optimistic of the future.

The population of Asia is so vast and prolific that it will hold the majority of the world's people for some centuries to come. But as intelligence and skill count for more than numbers it is a question what position Asia may be expected to occupy as to the world's balance of power. Hitherto Asiatic countries have changed, so far as they have changed at all, diversely and independently according to their racial traits and history. But at present great changes are going on in all the countries of Asia simultaneously, and the trend of the transformation is already apparent. It is a change more colossal, far-reaching and profound that any has taken place in the past. China, India and Turkey are undergoing radical metamorphosis, and the world is looking on with profound interest, wondering where it is going to end. The changes going on in Asia are due to irresistable influences from outside, and not least among these will be the influence of the European war. The changes in the countries named have been largely directed from outside, owing to the fact that these lands are not absolutely independent, their fortunes largely relying on other lands. Of course western countries have had their vicissitudes too, but the changes in Asia will be greater still.

As the European war draws to a close the changes in Asia will become still more accentuated. Just when the war will end no one now can predict; but as to how it will end the Allies at least have no doubt, But whichever way it ends the revolution going on in Asia cannot be stayed. Of course the changes in China are these of most immediate interest to Japan, and next come those in India and Turkey. To the European Turkey is of first interest, but to Japan she is secondary to India and China. The latter being the most important of all to Japan, even the slightest change at once arouses the interest and attention of Japan. Turkey is of most immediate interest to Europe because she is nearest to Europe and no matter how the war ends she will change just the same. And the changes in Turkey will influence those going on in India and China. So that it is not too much to say that no change can take place in even so distant a country as Turkey without affecting the interests of Japan.

Unlike Europe, America will feel the

Digitized by Google

consequences of change in China just as Japan does. The recent progress of marine transportation makes distance of little effect; yet it is more convenient for a country to extend its national influence by land than by sea. Russia was once more influential in China than the United States. Railway connection and communication has a greater effect on popular feeling than steamship connection. This is one reason why the effects of the European war will influence all Asia and reach even to Japan. And so we repeat that if even so distant an Asiatic country as Turkey be seriously changed by the war, Japan cannot afford to ignore it, since she will also be affected.

But if the Central Powers are defeated Turkey will be ruined. Indeed the Allied Countries have already been discussing the disposal of Turkey. Turkey may indeed be parcelled out among the Powers and as a nation banished from Europe. The United States has long been making Armenia a sphere of active missionary work and after the war she will be more active than ever there. Finally she may obtain the consent of the Allies to occupation of that territory. France may occupy Syria and become the recoverer of Zion. And thus all Turkish territory will be apportioned out among the Allies.

If the Central Powers win, however, the result for Turkey will be quite different, for then her possessions will be extended and she will obtain concessions even in Egypt. With the enlargement of her territory she would begin to emulate the pride of Germany and Austria and perhaps come to the same fate as the Mongol rulers. In that case victory for Turkey might be a greater peril than defeat. The future of Turkey is indeed a question of great interest to Japan.

With an Allied victory India will be more submissive than ever to Great Britain and the dream of her independence will be forever past. England will probably subdue all lands between Turkey and India, and a great colonial empire will rise between the Mediterranean Sea and the Indian Ocean. Russia, who was previously not on very friendly terms with England, will be too busy with internal domestic problems to take much interest in the acts of England, much less to interfere with them. England will have a free hand in the whole of south-western Asia. If Germany wins she wil occupy this position, and if she does not take India she will at least exercise a strong influence there. If the war results in a draw, the international rivalry will be much the same as it has been hitherto. The victory of the Allies is essential to England's safety in India If England should ever lose India the world's balance of power would be lost.

In the past India has been under England and Turkey under Germany, and China has been left at the mercy of all the Powers. A question of vital importance is how China will be affected by the war. If the Allies win, England and America will clash in China; and if the Central Powers win Germany will reach China through Turkey and collide with American interests there. Germany would do all in her power to oust America in China, but that would be quite impossible, as neither could very well fight there, and so they would probably agree to a partition of spheres of influence. So no matter which way the European war ends, China will be influenced more and more by the United States, who will rely chiefly on her vast financial resources. China being in awe of wealth, will regard America as her

Digitized by Google

leader in thought and politics. At present China is filled with disorder owing to ignorance of democratic principles, but gradually her leaders will come to decide matters more according to American standards.

With victory for England, India will come more and more into line with British ideals and gratify her desire for independance in the direction of greater self-administration and government. If China is able to maintain herself as a republic, after the manner of America, India will undoubtedly be influenced by it and Washingtons will probably appear there. To attain independence may prove a hard struggle for India, but if she be given self-government, she will no doubt attain it in time. And if India and China become republics, will not Turkey be induced to follow suit? And if Russia forms a republic the greater part of Asia will have renounced monarchy. If the majority of Asiatic peoples favour democracy and achieve government for the people and by the people, the result may be a vast confederacy that will effect changes undreamed of for three thousand years. Chinese, Indians and Russians as well as Turks are rich in powers of imagination, and if they can unite to extend their power it will certainly constitute an epoch in the world's history.

Man and his civilization are oldest in Asia; and among the oldest are Babylon, Egypt, India and China. The civilization of China influenced India and Persia, and thence it passed into Europe even. Finally it went around the world through the western hemisphere and came to the East again. On its second trip through Asia it may influence the world far more than it did in its first circuit. The people of Asia are weak in military force and devotion to materialism, but great in thought and spiritual power. The lands where Confucius, Buddha, Christ and Mohamed were born and taught are possessed of a power greater than military force, and may yet be able to change the face of the whole world. They have not much money or anything that visibly impresses worshippers of the things of this world, but they have vast numbers of people, many of whom have brains and souls more significant of real manhood and real living than all the wealth of occidental materialism!

The greatest change wrought in Asia is its attainment of self-consciousness; and it is this self-consciousness that is at the root of the present demonstrations of democracy in Asia. But democracy means the passing of collective power to the majority; and the majority is usually inferior in wisdom and virtue to the minority, yet it is often found more effective than the minority for promoting harmonious movements. The greater the population the more necessary it becomes to respect democracy and promote its activity. The present war teaches that the most important thing is population, and the next an educated population. Germany could have done little against her present opponents had she not been a populous country well trained.

Now if the 850,000,000 people of Asia become self-conscious and begin to display the latent forces of democracy, the whirlwinds, for which Asia has been famous for ages, will grow in magnitude and sweep around the world. The whirlwind of Asia has already circumscribed the globe and is now just starting on its second circuit with greater vehemence than on the first journey. Already it is beginning to effect mighty cnanges in Asia itself. Japan, like England, being apart from the continent, can decide for herself how far she will submit to the changes suggested. She must be guided by what is advantageous or disadvantageous to her, as regards what goes on in East Asia, and adopt or reject them accordingly. She should, of course, be guided by an altruistic spirit and act in accordance with what is best for mankind as a whole. Japan must see to it that she has some valuable contribution to add to the civilization of Asia amid the changes being wrought therein. And this Japan should endeavour to accomplish without exhausting any of the countries of Asia. It may yet be too early to decide the part that Japan is to take in the mighty transformation, but she should be prepared for it when duty calls her to the task!

Digitized by Google

STANDARDS OF MORALITY

By AKIRA HAYAMI, M. A.

(PROFESSOR IN THE FIRST NATIONAL COLLEGE, TOKYO)

THERE has from time to time been a good deal of complaint as to certain moral conceptions, or none, prevailing in Japan. Such complaints come mostly from traders and merchants who declare that Japanese goods do not always come up to sample. These complaints are not now as well founded as they used to be, for great improvement has been made along these lines. But no doubt there will always be some who cannot or will not appreciate such moral maxims.

What is the cause of this defect on the part of some of our People? It is due for the most part to the fact that prior to the Mejii era only the samurai received any ethical education, merchants and tradesmen being left to go their own way in such matters. All classes receive the same education in modern Japan; but it is yet very difficult for the commercial class to see the value of honesty and the importance of commanding good credit. The general tendency is to put temproary gain before patience and permanent profit. The weakness is accentuated by lack of capital among small merchants and manufacturers who are more anxious to obtain present gain than to accumulate future wealth. But contempt for engagements, the practice of lying, a general attitude of irresponsibility toward duty and the trumping up of temporary excuses are defects of Japanese character in general, and not of the trading class only.

The attitude of this temperment is not one of wilful dishonesty or malicious intent, but due simply to the feeling that it is not quite polite to decline a request even if one is unable to comply with it. The answer seems to a foreigner like an acceptance of the undertaking, but to a Japanese it would seem equal to a polite refusal. When a Japanese answers in a manner savouring of neither acceptance nor refusal it always means refusal. It is very difficult for foreigners to appreciate the force of these ambiguous replies or attitudes; but they have to be faced. Even if the Japanese tradesman does not fulfil his engagement at a certain definite time, his Japanese customer will not be hard on him; and he knows this, he easily gets into a dilltory habit even if he is not naturally inclined to it. The tradesman expects the same leniency from his foreign customers. This lack of irresponsibility in regard to promises and contracts is what the foreigner cannot abide or understand.

The Japanese is disposed to consider the convenience of the situation rather than the moral aspects of it. He feels that if he has not positively committed himself, he leaves room for a negative or positive attitude later if necessary; and a man taking such an attitude is regarded in Japan as rather a cautious person to be admired more than suspected.

This lack of responsibility toward word and action is a weakness which should be remedied in education and practice. This is very important for the sake of our civilization, since indifference to obligations cuts at the very root of morality. The fault is not due to any

Digitized by Google

economic consideration; it lies much deeper. But to get at it is not such an easy task as might be imagined. That it should still exist at all in Japan betrays the grave defects of our educational system. But if Japan desires to put herself right with foreign nations she is bound to remove this defect or get into trouble.

The reason why sense of responsibility towards obligation has not been more quickened by education is that our moral training is too much occupied with such questions as loyalty and filial piety. These, of course, we should continue to do, yet not leave the other and equality important matter undone. Even the best things can have too much value attached to them; and this is the result if they displace virtues equally imperative. This opinion is not my own conviction only but that of many able authorities with whom I have conversed.

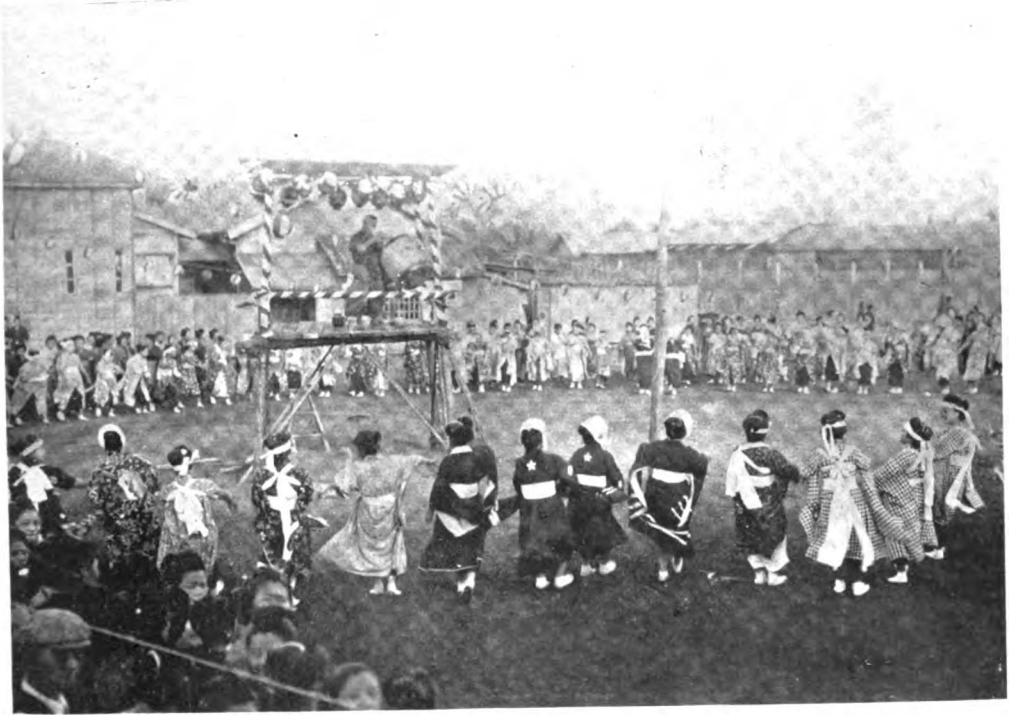
Recently I have been making a close study of the character of childhood, especially in reference to the moral sense. I have carefully examined the moral sensibilities of more than 70,000 children of elementary school age, covering 101 primary school in Japan. The task has involved immense patience and labour, so as to avoid hasty conclusions and mistakes. Each child was asked and had to answer five questions. Among the questions put were these two: "What is the thing you deem best?" and "What is the thing you deem worst?" The vast majority of the replies to the first question was "Loyalty and Filial Piety." This, of course, was only what an educationist would expect, and I was surprised that some of the children answered otherwise. To go into details a little more, I may say that 10,099 boys and girls said filial piety, 3,644 only loyalty, and 1,894 both loyalty and filial piety. Thus 23 per cent believed filial piety was the great thing, 8 per cent believed loyalty the greatest and 4 percent both loyalty and filial piety, in proportion to the total number of answers received. Some gave loyalty and patriotism for an answer, representing about 37 per cent. Only 4 per cent of the total considered honesty most important, and 1 per cent mentioned sincerity. Only 10 out the whole 70,000 children examined said that the keeping of promises was the most important.

As to the second question: "What do you consider the worst thing?" the majority of replies said it was "stealing," some 18 per cent of the total making this reply alone. Infidelity to parents, the opposite of filial piety, came next most important in the answers, representing some 16 per cent of the children. Lying was placed third, but only 5 per cent of the total had aversion to it. Some 376 children mentioned dishonesty as abhorrent and 138 children put down insincerity as bad.

The above answers put the educational situation very fairly before us, showing ethically its virtues and defects and their proportion to each other. It is no exaggeration to say that the entire moral education of Japanese primory schools consists of loyalty and filial piety, as if these were the sum total of human virtues. It will be noted that among the replies from 70,000 children not one had any reference to the wrong of disregarding responsibilities, and one could not but gather that our education has failed to impress on the rising generation the meaning and importance of honesty and sincerity, which is a grave moral defect. No wonder then that the defect is seen in national character generally. Taking this into consideration as well as the preparation necessary for the making of at great nation, it is obvious that one of the most fundamental reforms devolving on us is in the direction of moral education. I know there are those who regard loyalty and filial piety as more important than truth and sincerity and a sense of moral obligation to keep promises; but after the war Japan's international interests will depend on a moral sense of responsibility toward obligations more than on anything else. In this respect our moral standards undoubtedly must be brought into closer uniformity with those of western nations. Difference in standards of morality will separate nations further than any other cause, and if Japan is isolated it will be her own fault alone. It is most urgent that the reform should be entered upon at once.

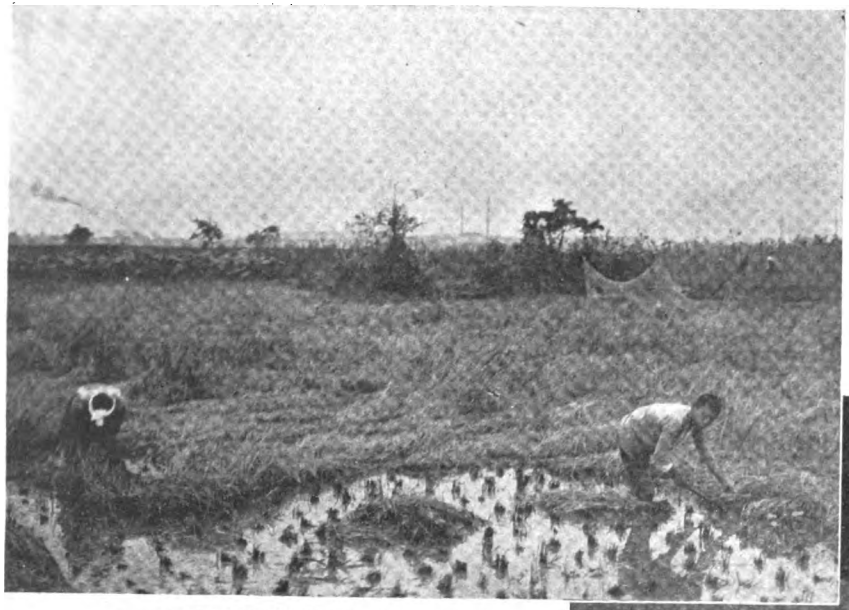
Digitized by Google

SHOCKING THE RICE

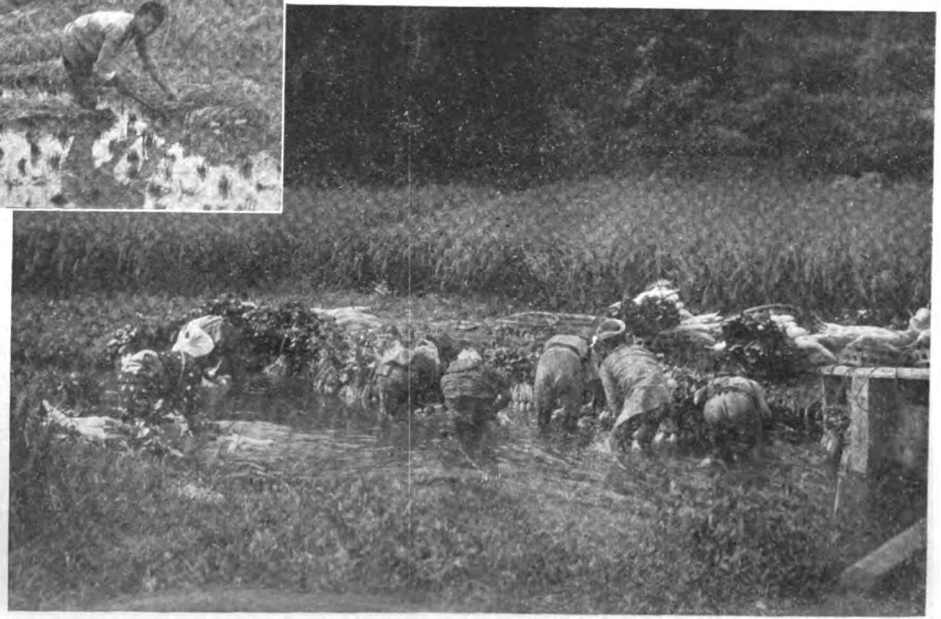


DANCE AT THE "BON" FESTIVAL

Digitized by Google



REAPING THE RICE



WASHING DAIKON (RADISH)

Digitized by Google

THE JAPANESE PEASANT

By S. YAMASHITA

II

IN Japan July is a month no less busy for the peasantry than June, for as the weather clears the barley has to be threshed with flails, winnowed and put into straw sacks. On a space of clean earth the sheaves are spread, and the men and women takes their places opposite each other with bamboo flails and whack away at it until all the grains are out of the ears. If the sun is hot the men wear a large-rimmed hat of chip braid and the women have a towel tied about the head. As they work up to their job the perspiration pours freely and love songs are chanted in chorus, keeping time with the strokes of the flails. When some sweet peasant girls leads off with such a burst of song as:

With thee my bonny lover
Anywhere I'd go;
From parent part for ever,
Whether for peace or woe!

the lads join in lustily, and no matter how tired all are, the work is charged with cheerful gayety.

After the harvest is over and the threshing done the fields are prepared for a second crop, vegetables being next in rotation. On the 16th of the month is held the feast of lanterns, known as the *urabon*. At this time all the peasant apprentices are given leave to go home for a day or so to see their parents. Returning to their former surroundings dressed in their best the lads put on airs of independence and try to appear improved for their absence. Towards the end of July the grass is cut for fodder, though in Japan there are no hay fields, the grass being gathered from the hills or other uncultivable land. At this time it is the custom to hold a village holiday, when all the farmers lie about the house and take a complete day off. The rest usually goes on for about three days, however, and elder of the village or community directing the time. The first day is spent at home, the second in doing communal work, such as repairing roads and bridges or cleaning up, and the third day again in rest. At such times, when the youth of the village are cleaning up the streets and roads, if there is an old miser or any one against whom they bear a grudge, the boys will cut his trees or pull about his fences on the pretence of removing obstructions and making the community look neat.

In August comes the *tanabata* festival when the weavers have their celebration; and as almost every house in Japanese rural community has a loom, all are involved in the festival. Now the gates of the village are decorated with bamboo trees dedicated to the god of the stars, the trees being trimmed with paper of various colours. The *bon* festival which in the towns and villages comes in July,

Digitized by Google

in many country places comes in the middle of August, the date of the old calendar. Then before every rural door burns the *mukae-bi*, or welcome-fire, hemp stalks and wheat husks being used as fuel; and by this means the spirits of the family dead are welcomed back to their old haunts and especially to the family altar shelf, or *butsudan*, where lights and gifts of food are awaiting them. The *bon* lanterns light up the streets and roads with a mystic gleam at night, and the *bon* dances go on among youths and maidens before the village shrines. On moonlight evenings the scene is gay and picturesque in the extreme. It is the only thing in Japan that at all resembles the round dances of Europe; and as the boys and girls wrap towels about their faces while they dance, there are subscriptions of love-making and whisperings of cupid.

The houses that rear an autumn crop of silk worms are now very busy, while others take leisure and make a trip up Mount Fuji to worship at the shrine on the summit. Some peasants like to pay their respects at the temple on Enoshima or go to the Oyama Shrine in Sagami. Of course this applies only to folk who live within reach of these shrines. This time of year it is most important that the rice shall have plenty of rain, and if drought ensues the peasants pray to the gods for showers. Some of the farmers will pray all night before the altar of the local deity, pouring cold water over their bodies to win attention. The same mode of devotion is adopted to stay the ravages of contageous disease. At such times some of the villagers form processions and go about the town crying out and calling on the gods to the beating of drums and the clanging of gongs, much as some Christians do in Europe.

As autumn hastens the rice is fast ripening, the sweet potatoes are in and have to be taken out of the ground, and the housewives are busy making pickles. Millet, buckwheat, sorghum and other grains are now ready for reaping and the farmers are busy indeed.

With September comes much anxiety to the farmer, as this is the month of typhoons and floods which often cause immense devastation to crops and buildings. The most dangerous time is the 210th day from the beginning of the year and then on to the 220th day. At this time hail will destroy the wheat and mulberry, and high winds and heavy rains will lay low the rice which is just then coming out in head. As the rice flowers, breeding is done by gentle breezes but typhoons destroy all. At this period the peasants hold a festival in honour of the god of wind and pray for calm weather.

Soon the *higan* season comes, the season of the yonder shore of Nirvana, those days of autumn which are just like spring. This is a time for visiting temples and making at home fine dumplings. The days are fast shortening and the nights become long, and all th ewomen are busy sewing for the cold winter. The voice of the shrike now sounds across mellowing autumn fields in praise of sunny days, and his poems the rural folk love. No wonder he feels poetic, for all the fields are now waving with golden rice. The lespedeza and other grasses now bloom while beans yellow and leaves redden. The wild fowl are now homeing and the singing insects are playing their last tunes of the season.

Now the harvest festival takes place at every shrine and local deities receive due homage for the mercies of the season.

Digitized by Google

If the time has passed without destructive storms there is no end of rejoicing and thanksgiving for the harvest home. The chief offerings at the altars are golden rice ears. The *kagura*, or religious dances, again are seen before the shrines to entertain the gods, professional actors and players being engaged for the occasion, in the absence of which the village amateur has the time of his life. The elementary schools at this time are closed for the festival and the children greatly enjoy the dances and music. The grounds of the shrines and temples are covered with booths and sideshows which take in a penny, for the crowd is always hungry and curious. In the homes, too, feasting takes place, when friends are often invited to join the circle. The festival, like the English harvest home, is not always on the same day at each village; and consequently the villagers often have the opportunity of attending more than one festival, friends inviting friends from village to village. This exchange of visits creates a season of intense sociality in the rural communities.

With October comes the rice harvest when the fields are alive with reapers. First comes the early rice and then the late rice. The orchard trees now are yellowing with golden persimmon and the northern districts reddening with big apples. The red dragon fly now appears and dances everywhere in the mellow sunlight. With late autumn comes the periodic rains and mushrooms pop up in their wonted haunts. Most of the mushrooms in Japan, however, are a kind of fungus that grows on trees. The root crop now must be taken out too. The tea plant is seen in blossom, while the sound of acorns is heard falling like hail on the leaves below. At the end of the month the farmers begin to sow their fall wheat, after which the barley is put in, two crops which come next to rice in importance.

In November Japan feels the first touch of frost; and the roofs begin to be white in the early mornings, glittering in the rising sun. Trees and grass reveal a wealth of diamonds which the ravishing sun soon drinks up. The fields now have nothing left but a few radishes and other hardy roots, as well as the young wheat and barley. The forests are now a flame of colour, the maples especially being glorious. People go to Nikko and other places famous for maple forests and enjoy the wonderful scenes of beauty. Across the empty fields the golden squash and pumpkin are revealed by frost-withered leaves.

This the season for autumn athletic sports at the various schools, which all the old and young of the neighourhood turn out to witness. The rural folk have little to help them in passing the time, save monotonous toil, and they naturally take advantage of every chance of recreation and amusement. At this time also comes the Ebisu festival. He is the god of fortune and has to be propitiated by all who expect wealth. Naturally he is a gay deity and likes eating and drinking better than dull prayers and solemn hymns. The Japanese exercise great rationality in their attitude towards the Unseen. They really take into consideration whether the deity cares for what they do in his honour. They cannot quite understand the character of a god who loves to have people meeting in crowds to sing praises of him; for what kind of character is that which likes flattery? They offer polite thanks for what they have received and a few symbolic gifts in

Digitized by Google

return; which is the most rational thing they can think of. But they have not sufficiently advanced to see that the best prayer is work and the best praise of God is love of his children. At all their religious celebrations they have a right jolly good time and believe that the gods enjoy most seeing them thus enjoy themselves.

As the days continue to shorten everything in the way of roots and vegetables finally disappears from the fields and is put in the root houses. The work of this season is mild compared with that of summer. The farmers are busy disposing of their crops, and those who have done so, take excursions. Many now lay in a supply of cured fish for the winter months. They always prefer fish to meat of any kind. The only meat they eat is when a hen is lost by having her blood sucked by a weasel.

At the end of November the soldiers who have completed their term of service with the colours are dismissed and return home, and the new conscripts are called up. They have to put in two years with the infantry and three years if they belong to artillery or cavalry. The returning soldiers are met at the station by the villagers, a band leading the way, and thus the men are escorted home in triumph. The men are quite different from what they were two years before; for army life has developed their physique and made new men of them. The soldiers are led to the precincts of the local shrine where the ceremony of welcoming them home is performed. Then with a loud *banzai* for the Emperor they disperse to their homes, after having partaken of a feast with plenty of saké. The returned soldier has to spend the next three or four days paying calls to thank his neighbours for the welcome accorded him, and bringing presents. Soon afterwards comes the farewell ceremony for recruits called up from the village, as they leave for the barracks in some distant city. This is also held at the local shrine, and with feasting and drinking.

The December fields of Japan are shabby and faded, presenting a lonely and dismal appearance. The leaves are fallen and the plants and grasses dead. Here and there a bundle of straw or a stack dots the forsaken fields; but where the wheat and barley grow green patches appear like oases in a desert. The women spend the long evenings sewing garments for winter and the men hull the rice for household use. Some spend the days gathering grass and twigs from the hills for fuel. The houses and their ragabarrels are ransacked and all useless things are sorted out and taken to the rag market which opens usually about the 15th of the month. The rags are exchanged for agricultural tools or implements, as a rule. The villages which celebrate the New Year according to the the present calendar are now busy in preparation for it. Such villages are near Tokyo or some other large city; but the real rural folk do not celebrate the New Year until the Middle of February. All spare time at this season is devoted to repairing tools and getting ready for the next seaon's farm work.

Digitized by Google

A KOJIKI COMMENTATOR

By F. YAMAZAKI

THE Kojiki, as all students of Japanese history and literature know, is the oldest literary production of Japan, and the authority on which the nation's mythology and earlier history are based. An article on it appeared in the Japan Magazine some years ago. What we are now concerned with is the man who first made the ancient classic intelligible to the Japanese. The Kojiki was compiled at a time when Chinese writing was being introduced into Japan, and the compilers experimented with the ideographs in expressing Japanese ideas, using the Chinese words with Japanese meaning and pronunciation. Such writing, however, could be read only by profound scholars of the ancient classics; and the common people could not have this privilege until the appearance of Motoōri Norinaga in the Tokugawa era, whose commentaries on the Kojiki made the book intelligible to the ordinary reader.

Motoōri was a descendent of the great Taira-no Yorimori. His father was a cotton merchant of Matsuzaka in Isé, named Doju. The man, having no son up to the age of 36, adopted as his heir a merchant of Yedo; but in the same year, 1730, his son Norinaga was born. As the father was well off, he gave the boy a good education, being careful to make it distinctly of a mercantile nature as distinguished from the education usually given the sons of samurai.

Young Motoōri took up the practice of Japanese writing at the age of eight, and at the age of eleven he was reading the national classics under a famous Chinese scholar named Kishiye Shichu. By the following year he was deep in Chinese classics also, and studied the *yokyoku* and other music as well. At sixteen the boy was skilled in archery under Hamada Dzuisetsu, the greatest expert with the bow in that day. Nor did he neglect to make himself familiar with the etiquette of the tea ceremony while becoming proficient in the *Gokyo*, or five greater Chinese classics prior to Confucius, which he mastered before the age of twenty.

The lad was naturally studious even from childhood and read a great deal of the national literature besides his regular tasks. He was, moreover, well skilled in Japanese composition, and could write poems of no mean order. And the amount of travel he did in youth helped to round off his culture. At the age

Digitized by Google

of 13 he visited the famous Yoshino mountain where the cherry blossom blooms at its best, and which inspired him to write one of the most famous peoms in Japanese literature, which is as follows:

Shikishima no
Yamatogokoro wo
Hito towaba
Asahi ni nioō
Yamazakura-bana!

The poem may be freely translated as follows:

"If any would know the heart of Japan, let him gaze at the mountain cherry blossom exhalting its light in the morning sun!"

At the age of sixteen young Motoōri visited the old capital at Kyoto worshipping at the ancient shrines of the nation, and especially at the Tenman shrine in Kitano, which is dedicated to the god of Literature. He also made a prolonged visit to the shogun's capital at Yedo where he stayed with his uncle until the following year, hoping to learn some trade or other. He set out on a pilgrimage to the Taga shrine in Omi at the age of nineteen, taking in Kyoto again on the way, when he took occasion to pay reverence to the Imperial Palace. Next he took in the sights of Osaka, passing through Fushimi and Uji, spending about a month on the journey.

Motoōri lost his father when quite young and the family business at Matsuzaka was carried on by his step-brother Teiji, who later extended the business to Yedo and left Motoori and his mother to see to the Isé end of the concern. Young Motoōri was finally adopted into the Imaida family, who were paper merchants of Isé, but left them the year following, being then 21 years old. The rift was caused by Motoori's want of commercial ability. After the death of his step-brother, however, Motoori forced himself to take an interest in business and he soon adjusted the family estate in an intelligent manner and himself succeeded to the estate and name.

At this time there was very little left of the estate, as not much profit accrued after his father's death; and now he was quite poor. It soon became evident to the mother that her literary son would never succeed well as a merchant, so she resolved to make him a doctor of medicine, hoping that thereby he could combine erudition with the art of making a living.

For this purpose Motoori proceeded to Kyoto at the age of twenty-three, where he gave more attention to taking lessons with Hori Keizan in Confucuianism than to medical science, though it must be remembered that all medical learning in that day was acquired from China and could be had only by mastering Chinese literature. Motoori, however, obtained a much greater knowledge of literature than he did of medicine. The ensuing year he entered for study at the school of Takegawa Kogen, physician to the

Digitized by Google

Imperial Court, whose speciality was pedriatics. At the age of 28 he graduated from this school and returned to his native place and commenced the practice of his art.

He made a living now, but little more; and all his spare moments he devoted to literature. At this time he read the *Kwanjiko* written by Kamo Mabuchi, a distingusihed scholar in the national classics, and was deeply impressed by it. The next year he married, being then at the age of 33; and not long after the most important event of his life occurred, namely, his meeting with the famous and erudite Mabuchi, who happened to visit Isé and to stay at Matsuzaka. The noted scholar was 67 years of age at that time, and he received the young scholar cordially, and the two spent a delightful evening together.

They talked of their ideals and ambitions. The aged scholar told Motoori that he had given a great part of his life to the annotation of the Manyoshu, but that, as the Kojiki was older, he was sorry he had not taken that up, and he hoped some younger scholar would give a lifetime to it. This inspired Motoori to undertake the great task. He confessed his ambition to become the successor of Mabuchi and the latter welcome the idea. Mabuchi saw in Motoori the makings of a great man and urged him on to the fulfillment of his ambition.

From this time Motoōri entered enthusiastically on a study of the Kojiki, keeping up constant communication with Mabuchi by correspondence. The young scholar never neglected to consult his master in regard to all questions of importance. Nor did the old scholar conceal aught from his pupil but told him all that was in his heart and brain. After six years had passed the old scholar died and Motoōri was left disconsolate.

To relieve his grief Motoōri gave himself up now wholly to the great task before him. It took him a long time to master the meaning and significance of the ancient ideographs, as many of them were quite obsolete. The theology of the work was in itself a puzzle. Even to distinguish between the gods was the labour of a lifetime. Many gods were variously named, and it was very difficult to tell which was which. By the year 1787 at the age of 57 Motoori had completed his commentary on the age of the gods only, having spent over 20 years on it. He also studied and annotated ancient classcis like the *Genji Monogatari*, *Tosa Nikki*, the *Isé Monogatari*, the *Iga Monogatari* and the *Sagoromo*. He lectured on these works and had a class of some 140 pupils, the lecture room being in his own house.

His hobby was in collecting bells; and when he built a new house to accommodate the many pupils who came to study with him, he had various kinds of bells suspended in the lecture room; and when he was tired lecturing he would amuse himself by pulling the string attached to

Digitized by Google

the different bells to enjoy the music of their varying tones. The name usually given to his lecture room was the Bell House, or Suzuno-ya.

The year 1784 was a famine year and the peasantry suffered much. Tokugawa, lord of Kishu, having heard of the wisdom of Motoori, consulted him on certain questions and he replied to them and clearly, and soon came to be recongnized as man of mark in political circles. He completed his great commentary on the Kojiki in 1798, having spent 32 years at it. At that time he had 494 pupils, representing all the provinces of the Empire save two.

Now his great desire was to publish the work to which he had devoted most of his life. He had saved some money for this purpose in a small bamboo tube out of his tuition fees, but it was not enough for his purpose. The scholars of old Japan were no more rich than those of Europe in the same period, and had to depend on patrons. Yokoi Senshu, who belonged to a wealthy family of Nagoya, hearing of the circumstances of Motoori, undertook the expenses of publication, and thus the great commentary was given to the world. The whole manuscript was copied out by Motoori himself, then engraved by a professional on wooden blocks and thus printed on native paper. Having completed so colossal a task the famous scholar was worn out and he died in the following year at the age of sixty-nine.

The remarkable thing is that he was able to write so many other books in addition to his *magnum opus* on the Kojiki. His *Kotoba no Tamanoo* is a philological work of great value, and his *San-on-ko* is a work of similar nature dealing with the Chinese syllable *han* in the Japanese language; also the sound of *go* and *tang* and nasal sounds.

Motoori did not imitate his master in all ways; for Mabuchi was a man of positive and dogmatic temperment, but Motoori was of a mild and liberal disposition. It is said that after he became a teacher of literature and a writer he was never allowed to abandon the practice of medicine, and often was called out from his lectures or his writing to attend the sick, no summons ever being refused.

No one has had a greater influence on modern Japanese civilization than this scholar of the Kojiki. He had much to do with reviving national interest in the study of ancient classics and especially in the old faith of Japan, Shinto. Motoori showed the people of Japan who and what the ancient gods were, and their significance in the national pantheon and this was further driven home by Hirata Atsutané later. Had it not been for Mabuchi, Motoori and Atsutané, Aston and Chamberlain would never have been able to write on the Kojiki in English.

Digitized by Google

CITY WATER WORKS IN JAPAN

By Dr. Y. KATAOKA

IT is usual to judge the civilization of a country by its cities, as in them centers the most intelligent and advanced of its people. Taking Japan in this sense one will, perhaps, be disappointed at her civilization. A Japanese city is roughly and hastily constructed, and affects an air of temporization. Solid foundations are lacking and everything seems a mere imitation of things more substantial.

In size Japanese cities are not behind those of western countries. Tokyo has a population of over 2,000,000, Osaka has over 1,500,000 and Kyoto something over 500,000 people. Our great cities, however, are behind those of western countries in regard to the flimsy nature of their buildings, the imperfect condition of their streets and their lack of an organized traffic system, while a further defect is proper protection against earthquakes and fires. For this reason there is a growing conviction among the more intelligent of our citizens that Japanese cities must be reconstructed, a view that prevails in Tokyo to a greater extent than in other cities. In fact the capital is already carrying on investigations in this direction. Greater care is being taken in regard to the construction and repair of streets and in relation to the control of houses erected.

One indication of the rapid progress of modern civilization in Japan is the number of cities that are constructing or have already constructed a system of water works. The people are coming to realize the importance of having pure drinking water; and care in this respect has greatly decreased epidemics and disease generally. Before the water works system was installed at Osaka the number of victims of infectious disease annually was over 2,000 per 100,000 in habitants, and deaths were about 25 per thousand; but since the construction of the water works system in 1885 the death rate has fallen to 15 per thousand victims of epidemics.

Of course Japan had her ancient system of water works, just as they had in ancient Rome and in Europe; and much attention has always been devoted to the subject. At the end of the 16th century when the Tokugawa shoguns reconstructed Yedo castle steps were taken to bring water for the new city from the Tama river and other streams accessable to the city, these sources being cleaned and made to lend their waters to this purpose. A great conduit was built, and the water brought to the city was pure. At the city of Kanazawa, too, they had a successful system of water works about the same period; and the engineering skill displayed in these works was scarcely

Digitized by Google

less than that shown by the Romans. The ancient system of water works at Kanazawa is still used for purposes of irrigation. The stone pipes laid underground for ten miles could not be surpassed even to-day for effective use, and no one can examine the system without being struck with admiration. But the men of ability that devised and constructed these ancient works, are unknown to-day, their names having passed into oblivion. But their works still stand to testify to how well they thought and wrought for their couutry's good and the good of humanity.

The first law for the regulation of water works in modern Japan was enacted in 1889, providing for subsidies to cities willing to inaugurate a system of water works. Yokohama claims the honour of being the pioneer in establishing a modern system of water supply, her works having been completed in 1885. The system was devised by Mr. Palmer, an Englishman, and intended to meet the needs of a population of 100,000. It is interesting to note that the first municipal water works in the United States was constructed some ten years after the Yokohama system was put in; so that in this sense Yokohama is a ahead of any town in America. Later the Yokohama water works had to be enlarged to meet the demands of a much greater population.

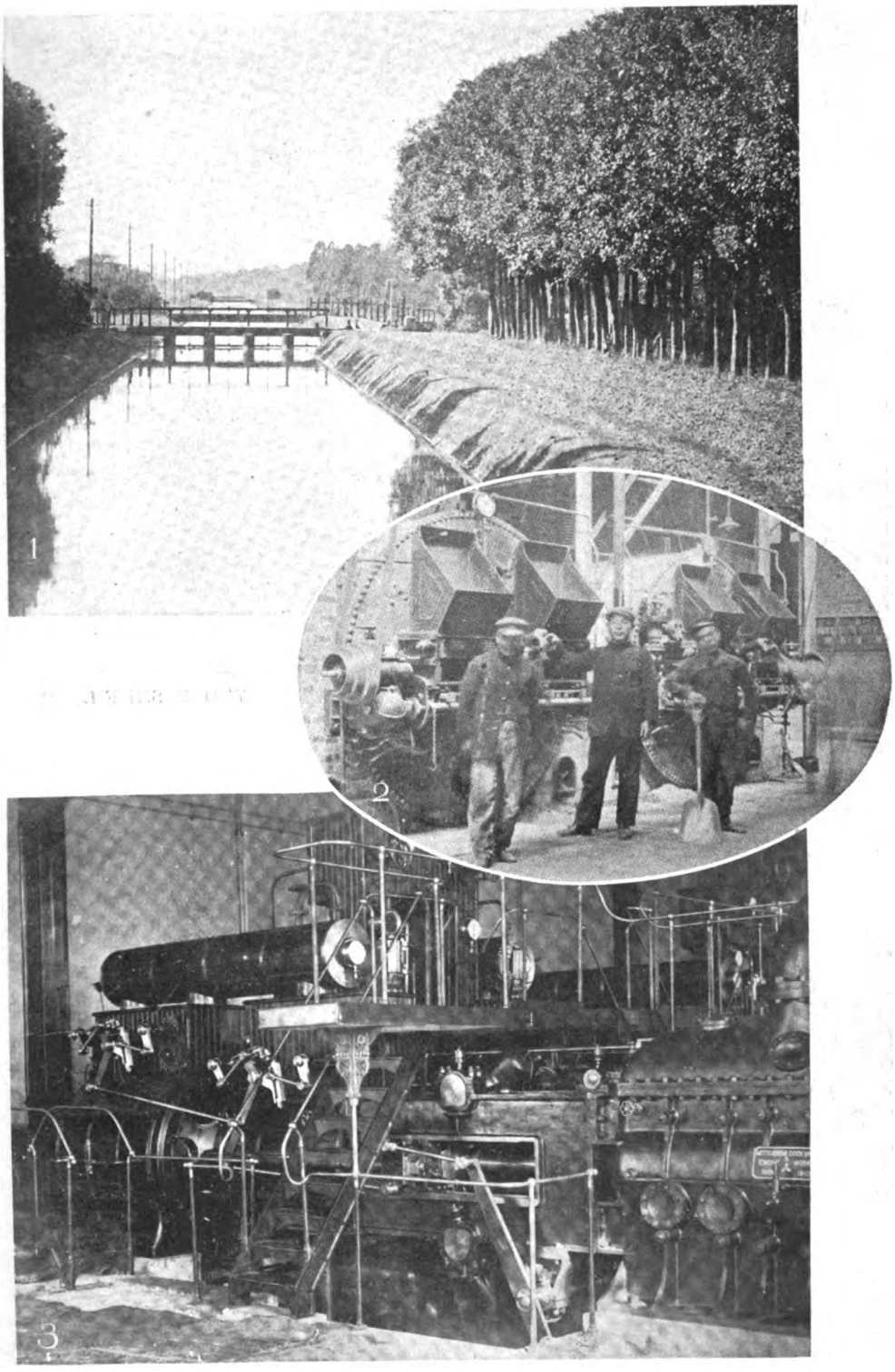
The efforts of Yokohama being so successful, the Government at once encouraged other cities to emulate the example, and soon western systems of water supply began to be seen even in inland cities of Japan. At present some 86 of the leading cities of Japan are supplied with a modern water system, and 17 other cities have a water system under construction. The first city successfully to imitate Yokohama was Hakodate in the far north of the Empire, which completed its water system in 1890, and Nagasaki completed its system in the same year. The smaller cities adopted modern water systems earlier than the larger cities. Owing to outbreaks of cholera in Osaka there was a tremendous outcry for a modern water system, and the works was started by 1885, and the system was further improved in 1916, the present daily supply being 45,000,000 gallons. Tokyo did not finish a modern system of water works until 1900, and the system has since been improved, and now affords daily supply of 128,000,000 which is sufficient for population of 3,000,000.

It will soon be true that 70 per cent of the cities of Japan enjoy a system of modern water works. All such conveniences in Japan are municipal undertakings, which has not been the case with many European cities, though Paris has recently municipalized her system, and minor cities of France are following suit. In America, too, many of the city water systems are under private corporations. The erection of private water works is permissible in Japan but no corporation has ever attempted to take advantage of it.

A further characteristic of Japanese water works is that they are all on the principle of the English slow filtering system. It has been unnecessary to treat the water with chemicals in any case, and the system has worked admirably. The one exception in Japan is Kyoto where the water works are on the American quick-filtering principle, chiefly because there is no space for the construction of a big reservoir, as the English system requires. The quick-filtering system is adopted in most American cities, except in Philadelphia, for example. According to the testimony of sanitary experts all the Japanese water systems furnish pure water.

It is also to be noted in connection with Japanese water works that all are financially profitable, affording their cities ample margins after paying all expenses and interest on capital invested. Very few of the Japanese systems use meters; but Osaka is one city that does.

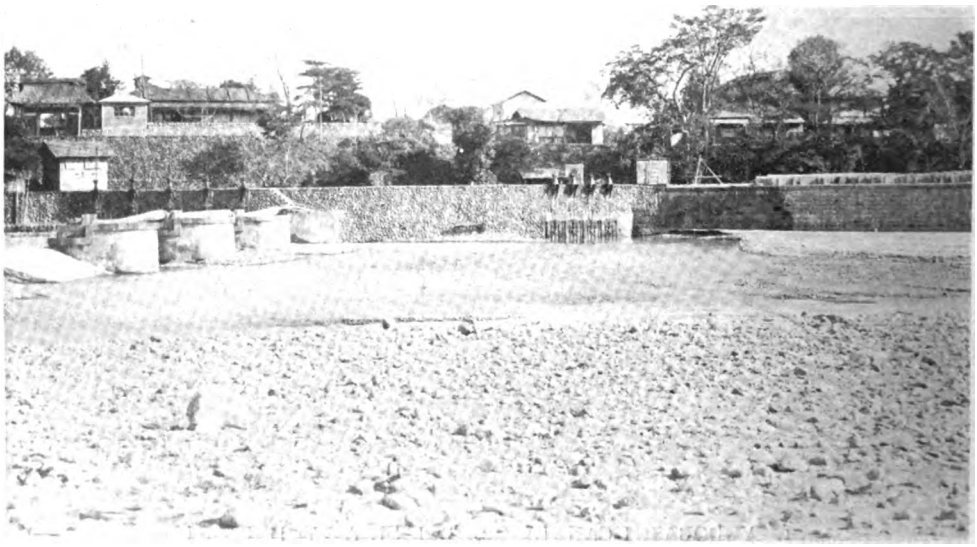
Digitized by Google



1. YODOBASHI CANAL PUMPING STATION
2. BOILER AT YODOBASHI
3. PUMP AT YODOBASHI

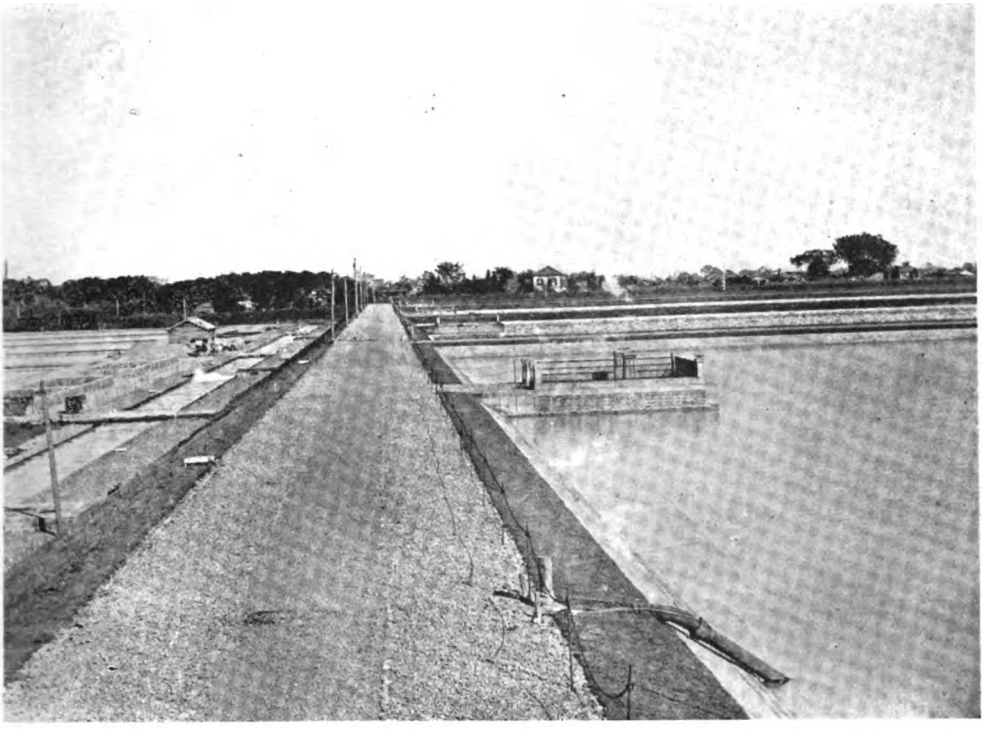
Digitized by Google

YODOBASHI FILTER

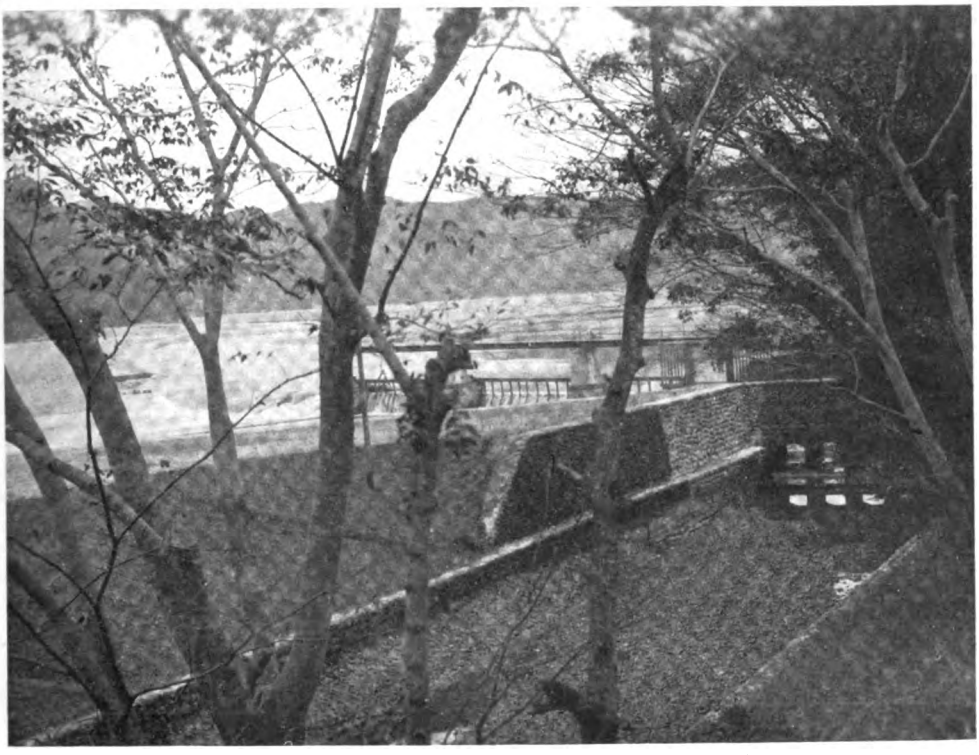


OLD HAMURA INTAKE

Digitized by Google



BEDS, TOKYO



NEW HAMURA INTAKE, TOKYO WATERWORKS

Digitized by Google

PRINCE YAMAGATA AT THE CHEMICAL INDUSTRIAL EXHIBITION

MARQUIS OKUMA AT THE EXHIBITION OF CHEMICAL INDUSTRIES, TOKYO

Digitized by Google

JAPANESE CHEMISTRY

By H. NISHIDA

DURING the month of September last an exhibition of chemical industries was held in Tokyo, being the first of the kind in Japan. Though it was not so satisfactory as a first venture, it was nevertheless very significant as to the progress of chemistry in Japan. Most of the exhibtts were of such products as have a promising future, and were intended to impress on the public mind not so much what has been done as the development at which the industry must aim. It is clear that in spite of the progress we have made in chemical industries there are many important problems in this line yet awaiting solution. One of these is the relation between quality and price. Production is one thing, but production at a proper price is quite another. The Japanese products are cheap enough as compared with foreign products; but what of the quality? We have the bad habit of being influenced more by price than by quality, and we fancy the same weakness obtains abroad. And so when we get a big order from abroad we imagine that although we cannot produce goods up to sample, the thing can nevertheless be put through. This is, of course, very bad for our commercial reputation.

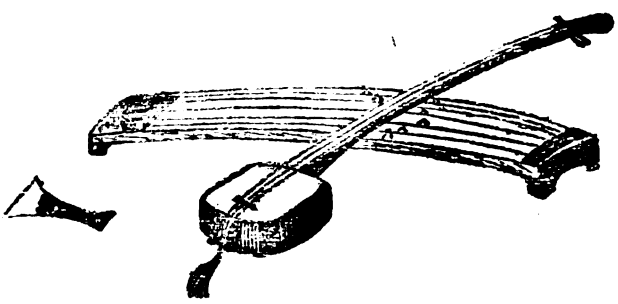
The best way is for Japanese manufacturers to select samples of a medium grade, and which they are sure of being able to reach in quality, and then mark them at prices that will pay. The present custom is to choose and send samples of better quality than they are capable of producing, marking them at prices that are sure to cammand the foreign market. This eustom must be abandoned.

Another lesson we should learn from the Chemical Exhibition is the need of improved methods of manufacture. Some are of the opinion that we have little to learn in this way, but our applications of ehemical science to industry are yet quite imperfect. As our chemical industries are of such recent origin there are yet few scientists among us with any practical experience, which is a great drawback. Until there is a closer coöperation between theory and practice our progress must be slow. Our manufacturers have hitherto not paid sufficient attention to the scientific knowledge essential to the turning out of satisfactory products. If they did this more they would beable to invent better means of productionand even arrive at processes that could be patented. Only in this way can independence be reached by our national industry.

Digitized by Google

Furthermore, Japanese manufacturers have much to learn in the way of properly packing their products for export. Already many complaints have reached Japan with regard to badly packed goods sent abroad, and we must understand that negligence in this respect is fatal to trade. No matter how superior the quality of goods may be, if they are carelessly packed they may arrive at destination in a useless condition. At Petrograd it was discovered that the parcels send by post from Japan had suffered more from bad packing than those from any other country. The difficulty is that Japanese manufacturers do not reckon the cost of packing in their prices quoted, and try to overcome the mistake by using flimsy packing.

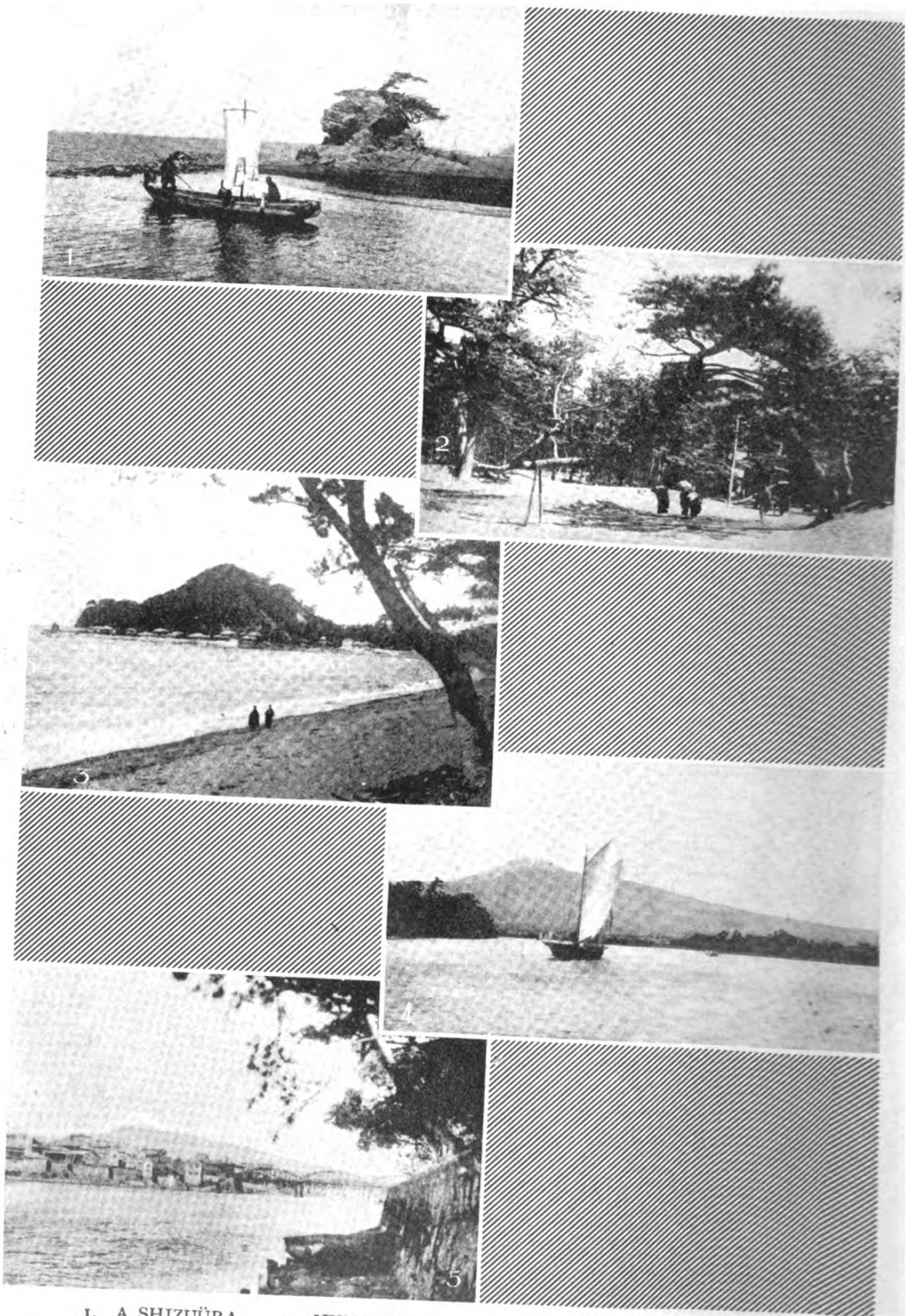
The exhibition of chemical industries also suggests that our manufacturers should improve their materials as well as the machinery and tools now in use in the turning out of such goods. As our chemical industries have developed chiefly since the outbreak of the war we have not been able to obtain the proper machinery, or even the proper chemicals. Some of the materials, however, we have been able to produce at home, especially dyestuffs, oils, sulphuric acid, fertilizers and rubber goods; and many of these products are already finding their way to foreign markets. Many of our manufacturers have opened up business with foreign countries; and if our processes and products are of the right quality there is indeed a great future for Japanese chemical industry abroad as well as at home. But we cannot expect this until our chemical laboratories are brought to perfection and we have improved our inventions. Many of the producers are lacking in sufficient capital and should seek amalgamation with large concerns so as to be in a position to make the necessary improvements.



Digitized by Google

TAGO-NO-URA, NEAR NUMAZU

Digitized by Google



1. A SHIZUÚRA 2. NUMAZU PARK 3. USHIBUSÉ 4. RIVER KANO AT NUMAZU 5. NUMAZU FROM THE RIVER

SCENES ABOUT NUMAZU

Digitized by Google

A JAPANESE WINTER RESORT

By T. NATSUMA

IN a country like Japan where the summer is hot and humid above most western lands, the question of where to spend the season is one of some importance to those able and needing to get away; but the winters of Japan, though mild in comparison with those of more northern latitudes such as Russia and Canada, are yet sufficiently severe to make the question of an agreeable resort one of no small interest to many. There are numerous pleasant summer places in the Empire, such as Karuizawa for those who like a mountains and considerable elevation above the sea, Kamakura, Oiso, Odawara, Suma and Maiko for those who prefer the sea; but where shall seekers after a mild and even winter betake themselves? Such places are not so many in Japan.

Perhaps the most representative section of the country favoured by those desiring a mild winter climate is in Shidzuoka district, especially around Numadzu, where the temperature is unusually moderate and even, with a plentiful supply of good food within reach. The scenery, too is very fine, with soaring hills all about, and beautiful Fujisan dominating all. The climate there during the winter months is on the whole so mild and generally salubrious as to make the Numadzu district well deserve comparison with the Riviera. The average annual temperature of Numadzu for each month may be seen from the following figures:

January	47°F
February	43
March	50
April	61
May	71
June	81
July	87
August	85
September	83
October	71
November	60
December	54

Thus it will be seen that the temperature of Numadzu runs between 47 degrees in the coldest season to 87 in the hottest days on an average, which is quite rare in a country of extremes of temperature like Japan. The number of sunny days, too, is larger than in most other winter resorts. There is usually a pleasant breeze from the sea with a bracing ozone effect. It was because of the splendid winter climate of Numadzu that the Imperial Family withdraws there when a change of climate is needed in winter. It is said that her Majesty the Empress of Japan regards Numadzu as her favourite resort.

The town of Numadzu itself is small, having a population of no more than 20,000; but all along the coast there are numerous fishing villages, such as Togo, Shidzuura and Enoura, the latter especially having some of the most picturesque scenery in Japan. The view of Fuji from above Enoura bay is the finest in Japan, especially from a point just between Enoura and Mito. Numadzu lies some 84 miles from Tokyo and 34 miles east of Shidzuoka, the journey being about three hours by train from Tokyo. The town faces the bay of Suruga, with Mount Ashidaka rising from the south and Fuji towering into the etherial blue behind, while the Hakoné mountains emblue the eastern horizon.

The Numadzu view of Fuji has often

Digitized by Google

been the theme of Japanese poets from times of old, and it was also immortalized by the brush of the famous artist Hiroshigé whose painting with Fuji on one side and pines rising before the sea on the other, made Numadzu one of the most noted of the 53 post towns of the Empire.

The late Takayama Chogyu, the Ruskin of Japan, was inspired to write his *Waga-Sode-no-Ki* by the sublime scenery of this district, a work which charms all lovers of the beautiful in landscape and literature. As one reads his description of a walk among the pine groves of Numadzu and the soft reverberating tones of the bells of Seikenji, the heart is filled with delight and beauty.

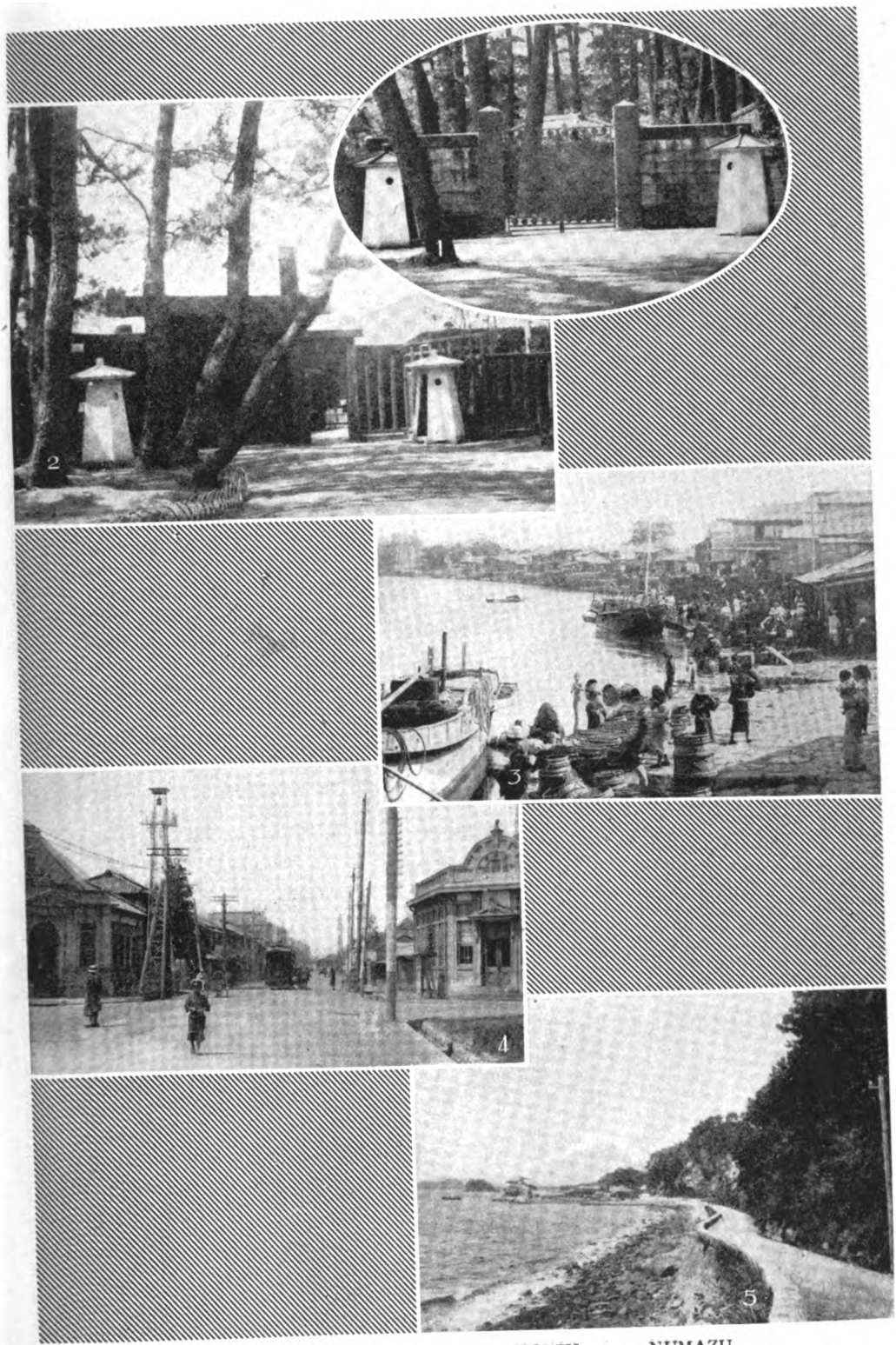
Numadzu was never more than a tiny village by the sea until the coming of Lord Mizuno, a daimyo of feudal days, who saw the attractions of this neighbourhood and resloved to settle there. He remained until the Meiji period, or at least his family did. The place is all taken up with winter tourists, having no important industrial activities on which material prosperity usually depends. So it is comparatively a quiet place where the peace of nature abides, and her beauty charms. The mellow sunshine of winter days at Numadzu is something that one can never forget nor have too much of. The air ever lends itself to active exercise and pleasant recereation. Recently erected fine hotels offer every accomodation and comfort to the visitor, whether foreign or Japanese. From the hotels one can walk out and enjoy a view from the public gardens of the city, when not taking a longer stroll to the seashore.

In the surrounding districts, besides the villages mentioned, there are other numerous places of historic or scenic interest. Of these Sanbohama is quite famous. There a fine row of ancient pines makes a delighful promenade with gardens adjoining, while the pure white sand of the shores along the Fuji river shows fair against the green hills behind. Tradition has it that these pines were planted by Joyo Shonin. the famous priest who built the Jouin temple which is still there, the idea being to preserve the ground from the devastation of floods. The great contorted roots of these ancient pines show what struggles they have made with storm and flood through the centuries, for they were planted somewhere about the year 1550. These pine groves run along the bay of Suruga which faces them like a mirror.

At the temple of Kwannon at Kisegawa is to be seen the tomb of Kamedzuru, a famous beauty of ancient times. She was the daughter of a powerful family of the place named Ono. In the days of the Kamakura Government the two most noted beauties of Japan were Tora of Oiso and Kamedzuru of Numadzu. The lover of Kamedzuru was young Kudo Suketsune who was killed during a hunting expedition in the neighbouring hills by the hand of Soga-no-Juro in revenge for the death of his father. His sweetheart Kamedzuru escaped and threw herself over the Momosawa falls on the river Kisé, that she might die with her lover. The people of the locality pitied her and buried her body at the neighbouring temple.

In feudal days Numadzu was a place of considerable importance as a post town along the Tokaido between Yedo and the national capital, all the great southern daimyo having to pass through on their way to pay their respects to the shogun. Even to-day there are some vestiges of its former history. Not far away are two other famous winter resorts, Hakoné and Atami, with their hot springs. But at these places, noted as they are for fine scenery and good climate, one feels more shut in and less at liberty to make extended excursions in pleasant directions and with minimum expense and effort. Consequently Numadzu is looked upon by all Japanese as one of the most favoured winter resorts in the Empire.

Digitized by Google



1. AND 2. IMPERIAL VILLA, NUMAZU 3. NUMAZU
FISH MARKET 4. STREET IN NUMAZU 5. SHIZUÜRA

SCENES ABOUT NUMAZU

Digitized by Google

THE LATE MICHIO DOI EX-PRESIDENT OF
THE OSAKA CHAMBER OF CONMERCE

Digitized by Google

MICHIO DOI

(Late President of the Osaka Chamber of Commerce)

IN the incessant discussion now proceeding in regard to Japanese finance there are two parties, one pessimistic and the other optimistic. The Tokyo financiers usually take the side of the pessimistic school, while the financiers of Osaka are always more optimistic. This attitude of mind is doubtless created by the difference in commercial and industrial achievement between Tokyo and Osaka. Compared with western countries the Tokyo industries are usually behind the times; while those of Osaka are quite prosperous and up to date. Since the beginning of the war the capitalists of Tokyo have been making investigations abroad and comparing their home possibilities for competition with western industry, with the result that they seem to feel a bit downhearted; but the Osaka men know very well that they can meet western industry on even terms and are going ahead without fear or apprehension. Osaka has been and will continue to be the commercial and industrial metropolis of Japan and the best representative of the empire in the great industrial markets of the world.

Naturally in a great commercial and industrial center like Osaka there is a large number of wealthy men, some of whom have suddenly attained to this position. The hundreds of great factory chimneys that blacken the skies of Osaka and the busy activity of its numerous streets show that wealth is being rapidly produced there. Among the more prominent men of wealth in Osaka has been the subject of this sketch, Mr. Michio Doi, who has been held in high respect as a model citizen and man of public spirit for some years. Only a few weeks ago Mr. Doi passed away, lamented by the whole Empire.

Mr. Doi was a man of retiring habits and quiet demeanor, and did nothing to make his name known beyond his own city; but his sterling character and strength of personality should be known to the world, especially as he has had a great influence in promoting the prosperity of his city. Simple in his tastes and always preferring practice to theory, Mr. Doi was regarded as an ideal example of a utilitarian. He saw that many men failed by giving more attention to profit than to consideration for those they serve. As president of the Osaka Chamber of Commerce Mr. Doi came into contact with the leading men of business; and many of them he assisted by his example and advice. No man could have held the place in public esteem that had been Mr. Doi's lot for more than ten years without being a man of intrinsic worth.

Mr. Doi was born in Uwajima in the province of Iyo in 1841, being an adopted son of the Doi family. In youth he gave much attention to the literature of Japan and China, and also practised the military arts. His first ambition was to become a

Digitized by Google

soldier or a politician so that he might serve efficiently his country, as he was very fond of discussing public affairs and urging public works. In time his merit was observed and he was appointed to the Government office at Kawaguchi in Osaka in 1868. Soon he was made a councillor of the municipality in the Osaka Prefectural Office, when he greatly distinguished himself among his colleagues for his skill and assiduity. Both his seniors and juniors alike admired him, and he won the esteem of all his subordinates. Thoughtful at all times, and fair and exact in judgement, and of blameless behavior, Mr. Doi was looked upon as an ideal official and citizen. He was next appointed judge of the Administration office, and among the other judges he was marked out as a man of distinguished ability, noted especially for his great common sense. After holding the office of judge for ten years Mr. Doi was asked to enter the great house of Konoiké as a financial adviser, a position offering such vast opportunities that he accepted it; and there he remained for over 30 years, one of the most prominent men of Osaka.

He had not been long in the great financial house of Konoiké when his influence and ability were felt for the good of the concern and for the benefit of the city. He took a leading part in promoting the modernization of the city, introducing all up-to-date improvements, such as electric light, harbour-works and improved means of locomotion. After he became president of the Osaka Chamber of Commerce his opportunities were still greater, and he always utilized them for the good of all concerned. He was regarded as an ideal president of the Chamber; while his knowledge of the city's history and traditions made him an authority superior to all, on the interests of commerce and industry in that place. There are few of the great enterprises of the city that he had not something to do with either in the way of assistance or advice. Though well advanced in years Mr. Doi was hale and hearty up to the time of his death, showing the keenest interest in all that went on about him. He was to Osaka what Baron Shibusawa has been to Tokyo; and both are regarded as among the grand old men of Japan.

Digitized by Google

THE OSHIO REBELLION

By K. KIYAMA

DURING the Tokugawa period Osaka was the financial center of the empire, as all the daimyo send their taxes received in rice to that city to be converted into cash; and a trusty vassal of the shogun was always governor of of Osaka, and under him there were two street supervisors, also appointed from Yedo. The city was divided into two sections, known as East and West, and one supervisor was over each division, each employing 30 chiefs of police and 50 ordinary police under him.

In the year 1836 Yabé, supervisor of the West section of Osaka, was succeeded by a man named Atobé, and the latter inquired carefully of his predecessor what was the most important thing to keep in mind in order to fulfill his office well. Yabé informed him that there was a retired policeman who was now head of a family, that was like an unruly horse and had to be watched. He was manageble by skilful treatment but impossible in the face of any haughty demeanor. Atobé, however, took no notice of this warning, thinking Yabé was simply afraid of a policeman that had once served under him.

Oshio Heihachiro was a man not only feared but much respected by Yabé, who knew him well, as he had once served in the office of the supervisor. Oshio was born in 1793 and was well educated, being much interested in Chinese philosophy. He was a man of strict honesty and of endless energy. At business, too, he was quite adept and was meticulously strict. Though he had never risen beyond the position of a chief of police he belonged to a good family, his ancestors being retainers of the daimyo of Suruga. He was ambitious of greater things than the office of a police superintendent but he had to follow the steps in which his ancestors had walked, as it was the custom of the day. For 13 years he faithfully served in this capacity, all the while knowing himself fitted for greater work; and during the time that Takai Yamashiro was over him he was allowed to run things much as he liked, which somewhat compensated him in his disaffection. During his time of service he had succeeded in unearthing various criminals and conspiracies and so had won a name for himself as a first-class officer of the law.

Once one of the police officials forgot to bring his seal for signing official

Digitized by Google

papers, saying he used to suspend it on his neck but had neglected to do so that morning. To this excuse Oshio replied that it was much easier to suspend it from his neck than to suspend it from his mind. At another time Oshio undertook to settle a dispute without letting it come before the law court, and the plaintiff, thinking to influence the arbitrator's mind, presented him with a box of cakes in which were also found many gold coins of the realm. Oshio was much upset by this and showed it with shame to his colleagues. Needless to say the verdict was given against the briber.

In 1830 Oshio resigned office owing to the retirement of his master, Takai, and was succeeded by his adopted son. The old man now devoted himself to books and had among his friends such great men as Rai Sannyo, being regarded as a man of great literary culture. Yabé, the new police commissioner, was accustomed to summon Oshio to his office and ask his advice on important matters in the city administration, and when he retired he advised his successor, Atobé, to do the same.

A period of great disasters now succeeded. In 1828 there were floods in Kyushu, and from the year 1830 there were seven years of famine in the empire. The price of rice arose so that the poor were compelled to subsist on the cheapest of vegetables and even of these they could not get enough. During Yabé's time he had acted on the advice of Oshio in collecting funds for the relief of the distressed, but when he was succeeded by Atobé in 1836 the latter ignored Oshio and made no attempt to seek his counsel. He was indifferent to the poor and allowed the rich to corner the rice markets, and under his administration bribery among officials increased to a scandal. At all this Oshio was justly indignant. He sold his library and bought food for the starving poor. This went but a short way; so he approached the Konoiké family and other millionaires of Osaka and collected some 50,000 *ryo*, equal to 1,000,000 *yen* in modern money; which he devoted to the relief of the poor.

On hearing of this Atobé, the chief commissioner of the West section of the city, asked the millionaries whether they could not contribute a much greater sum at his request, seeing they had contributed so much at the request of one who was not an official of the Government. In that day it was not an uncommon thing for the Government to request the wealthy to make such contributions; and when the rich men of Osaka heard of the request from Atobe, they were apprehensive of further ex actions by the authorities and their contributions to the fund Oshio had created began to fall off. At this Oshio was naturally indignant, and so he decided to visit the officials and the cruel rich with vengeance. He conceived himself to be an instrument in the hand of heaven to punish the selfish officials and to

Digitized by Google

distribute the money of the heedless rich among the starving poor, a very dangerous doctrine, as time well showed.

On the morning of February 19th, 1837, Oshio, with a few men, set out to burn the houses of the wealthy who had refused to contribute to the charity fund. Some 300 persons joined his expedition, including tradesmen, farmers and people picked up by the way. The police at once set about arresting the party as rebels. To prevent this Oshio's men made an attack on Osaka castle from the Tenjin bridge, but the garrison removed the bridge span and the rebels could not cross and so they were diverted toward Kitahama where many rich men lived. The homes of the millionaries were attacked and some 40,000 *ryo* carried off from the Konoike family. The rebels were fired on from Osaka castle but the range was too long for the guns. Other guns were turned on them but the range of these was too long and the shots went harmlessly over the heads of the rebels only to destroy the homes of innocent people beyond.

Finally the soldiers and police marched out to attack the rebels. When the rebels faced the troops on the street the horse which the chief of police was riding, bolted and its master fell to the ground. The troops thinking their leader had been shot, took fright and retreated. As the battle subsequently increased Oshio saw he could not hope to win, and took a boat on the Yodo river and hid himself under the Tenman bridge. Afterwards he took refuge in the house of Miyoshiya Gorobei in Aburakakemachi in Osaka. The police learned of the presence of stranger at the house through a maid servant and soon surrounded it. The family fled, and Oshio thereupon set fire to the house and committed suicide.

The consequences for the remaining rebels was pathetic. They all suffered severe penalties; and had to part forever from their loved ones, some leaving behind aged parents, other fond sweethearts, and others wives and little ones. Judging from the character of the rebels their act was not one of wanton rebellion, for some of them were men of position. It was simply the rise of the poor and the honest against the rich and selfish, of labour against heartless capital. To-day they would be regarded in western countries as good socialists desiring to avenge the wrongs of the poor. Even in Japan there are many who still account Oshio as a hero and venerate his tomb. He is looked upon as a man who had the courage of his convictions, like Saigo Takamori, and Nakaye Toju the sage of Omi, of whom Japan now has so few examples.

Digitized by Google

KOGO-NO-TSUBONÉ

IN the days of the great man Kiyomori there lived a girl named Kogo-no-Tsuboné, who was so fair of face and form that all men fell in love with her. She was the daughter of Sakuramachi Chunagon and played well on the native harp. One of those who came under her charms was Reizei Takafusa, a son in-law of Kiyomori. He did his best to win the fair maid to him by writing letters to her; but he had to continue his pleading in this way for some years before she began to heed him. At last, moved by his ardent affection, she deigned to write to him, to his inexpressible delight and joy.

But about that time the attractions of the girl began to be felt in the Imperial palace and she was summoned to present herself there; and, of course, could not refuse, though it was against her will. Takufusa was in despair at the loss of his charmer, and sought occasion to meet her in her new sphere.

One day he had business in the palace precincts and loitered outside the room where she was, a bamboo screens eparating him from the lady of his heart. Her position prevented her from noticing him, and he knew that it was vain to expect any formal response. So he composed a poem and threw it over the screen into her presence. As she was unable to receive it, she ordered a page to throw it out. Takafusa at once picked it up, and fearing detection, he hurried away home. From this time he became very morose and refused to be comforted.

His wife, the daughter of Kiyomori, knew of his liaison and hated the fair maid, Kogo-no-Tsuboné, with great bitterness. But another daughter of Kiyomori was in the Imperial palace, and she also began to see that the love formerly bestowed upon her was now devoted to the new charmer, Kogo-no-Tsuboné. Thus the pretty girl had deprived two of Kiyomori's daughters of their husbands, not through any fault of her own, but just because she happened to be the unfortunate possessor of prepossesing beauty.

Kiyomori was, of course, very angry when he heard of the plight of his two daughters. He began to fear that Kogo would really be the undoing of his family. "We cannot have ease of mind so long as Kogo lives," he was heard to declare.

Digitized by Google

Accordingly his retainers determined on her destruction.

Kogo knowing of the plot to do away with her, and feeling that somehow a scandal might be caused in the Imperial Court, hid herself. So one night she escaped from the palace and betook herself to a place of concealment. The Court was filled with gloom and unbroken melancholy at her departure. At this time Kiyomori called his daughter from the Imperial Court back to his house, saying that she should not share her place with Kogo-no-Tsuboné. Kiyomori also controlled the Courtiers and prevented their visiting the palace, so that it was left isolated and alone.

On the night of August 15 the moon shone beautifully bright, filling every nook and corner of the city and its palaces with unobstructed splendour. The Emperor summoned an attendant but none responded. The palace seemed quite deserted save for the solitary presence of its Imperial Master. One attendant named Nakakuni was within hearing, however, and he at last defied the orders of Kiyomori and came to the call of the Emperor. He was interrogated and required to tell the whereabouts of Kogo-no-Tsuboné. Nakakuni said he did not know where she was. He was at once ordered to go in search of her. Having heard that she was concealed at Saga-no he departed thither.

Now Sagano was rather a big place and he knew it would be a difficult task to find the girl. But he recollected that when she was in the Imperial palace he used often to accompany her with his flute as she charmed the company on the harp or *koto*. He bethought him that on such a night as that was, when the moon was so beautiful, Kogo, no matter where she was, could not fail to play before the moon. If he wandered about the streets of the town he would be sure to hear her music and detect where she was staying. Even should he fail the first night, he would have many other nights, if the moon was not clouded.

He had armed himself with a personal letter from the Emperor, for he knew that she would not return with him otherwise. This the Emperor was glad to give him, and also a horse to carry him. Reaching the suburbs of Sagano, he listened for sounds of the *koto* but no strain thereof was to be heard. He persisted patiently, however, and at last as he neared the pine grove of Kameyama he heard the tender chords of a *koto* wafted on the night wind. In the grove he spied a tiny cottage and knew the sounds had issued thence. The music was too well played to come from any hand but one; and as the theme was *sofuren*, "An Absent Lover," he knew he had found the place of the fair Kogo's concealment.

Nakakuni dismounted and knocked gently on the door. A maid came to the door, but refused to believe him an Imperial messenger, as she thought so high a personage could not be found desiring to enter so lowly a hut. Nakakuni handed her the Imperial missive and was immediately ushered into the house, where he was ceremoniously received by Kogo herself. She informed him that she had just made arrangements to go to the temple of Ohara the next day to become a nun, and had taken out the *koto* to hear once more its heavenly strains before retiring from the world.

Against so hasty a step the Imperial messenger advised her, saying that in any

Digitized by Google

case she would have to obtain Imperial sanction. Nakakuni obtained her answer and returned to the palace. It was nearly dawn by the time he got back. All through the night the Emperor had been waiting for him. He was ordered to return to Saga-no and bring Kago back to the palace. He knew this procedure would offend Kiyomori but he must obey the Imperial behest. So an ox and cart were secretly despatched for Kogo. She had not long returned when she gave birth to a daughter.

As soon as Kiyomori heard of what had happened he ordered one of his retainers, Suyesada, to kill Kogo. The latter, however, was so filled with compassion for the poor innocent girl that he tried to save her by having her become a nun at the Ohara temple, as she at first desired. Thus she devoted her remaining years of innocence and beauty to the service of Buddha, the all-merciful. It was a long, sweet life, for she was only twenty-three when she entered the convent.

The disappearance of Kogo from the world left the Imperial palace in darkness and sorrow, for the Imperial affection never waned for her through life, complaining that there were some pleasures that even an Emperor could not have. When the Emperor departed that life in 1165 he his last request was this he might be interred at the Seikanji temple where the convent of Kogo was. And thus the love of the Emperor Nijo for the fair Kogo became a famous story, still widely known in Japan.

When one sees a painting of a beautiful Japanese girl playing the *koto* in a tiny cottage and a Courtier playing a flute outside the door with a horse him, the fair moon beaming down on the scene, one knows well where the artist got his theme. It is the picture of Kogo, and Nakakuni waiting to take her back to her Imperial lover!

Digitized by Google

MONTHLY RECORD OF EVENTS

(OCTOBER 25 TO NOVEMBER 25)

Oct. 25.—Mr. Roland S. Morris, the new American ambassador, and family, arrived in Tokyo.

Oct. 26.—H. I. M. the Emperor visited the annual Exhibition of Fine Art at Uyeno Park.

Oct. 29.—M. Nicholas Zenopol, envoy from Roumania, arrived in Tokyo seeking to conclude a treaty with Japan. He presented a letter from the King of Roumania and intends to establish the first Legation of his country in Tokyo.

Oct. 30.—The new American Ambassador proceeded to the Imperial Palace and presented his credentials from Washington to his Majesty, the Emperor.

Frank Champion, an American aviator, was killed at Kochi by the fall of his aeroplane while performing feats before a vast throng of people. His Japanese friends are preparing to erect a monument to his memory.

Oct. 31—A grand military review in honour of his Majesty's 39th birthday was carried out at the Yoyogi parade ground, Tokyo, attended by all the high army officers and high officials of State, as well as foreign ambassadors, whom his Majesty invited to a banquet at noon. The Foreign Minister gave a banquet in the evening.

The Imperial Birthday was utilized as Flower Day to collect funds for sufferers from floods and the typhoon, large sums being realized.

Nov. 2.—H. I. M. the Empress attended the Chemical Industrial Exhibition at Ueno Park.

Nov. 3.—H. I. H. Princess Higashi Fushimi gave birth to a son. The day happened to the anniversary of the the birth of her father, the late Emperor.

Baron Kubota was gazetted as a privy councillor.

Nov. 5.—Their Imperial Majesties the Emperor and Empress left by train for the Grand Army Manœuvres held near Kyoto, the occasion being taken advantage of to make an Imperial visit to the mausoleum of the late Emperor.

Nov. 7.—The new Japan-American Agreement concluded by the Ishii Mission to the United States was formally published, and favourably received in official circles of the Empire.

Nov. 8.—A great scarcity of small coins being experienced, the Department of the Treasury issued subsidiary paper money in denominations of 10,20 and 50 *sen* bills.

Nov. 10.—The Shotokukyu Palace, the residence of the ex-king of Korea, was destroyed by fire, the loss being over 900,000 *yen*.

His Majesty the Emperor gave notice

Digitized by Google

that the Imperial Diet would meet on December 25.

Nov. 13.—His Majesty the Emperor visited the Grand Army Manœuvres in the south at Hikoné, attended by an official retinue and the foreign military attachés.

The Department of Agriculture and Commerce issued a second forecast of the year's rice crop reducing the total to 275,000,000 bushels on account of the recent typhoon.

The Nippon Yusen Kaisha announced its total revenue for the year as 69,450,000 *yen*, the net gain being 29,000,000 *yen*, the annual dividend to be about 50 per cent.

Nov. 14.—In a collision of tram cars at Tannowa 4 persons were killed and 71 injured.

Nov. 15.—Two Japanese representatives of the Young Men's Christain Association sailed for America to proceed to the Front in France to take part in Y. M. C. A. work there.

The Oshima Steel Manufacturing Company was inaugurated with a capital of 6,000,000 *yen*, Báron Okura and Mr. Asano being the principal stockholders. The new company is expected to do much toward supplying Japan with more shipbuilding material.

Owing to the increasing importance of Chemical Industries in Japan a joint meeting of all those interested in such industries was held in Tokyo to organize a Chemical Industry Association and make other important arragements for the progress of chemistry.

Nov. 16.—The S. S. *Kamakura Maru*, which had been on duty in the Mediterranean Sea, returned with sailors who were to be replaced by others to be taken for service in that place. Most of the sailors brought back were either wounded or invalided home.

Nov. 17.—Mr. W. Hardy, who was a sailor on board Commodore Perry's ship, when that gallant officer first opened the doors of Japan to intercourse with the outside world, reached Japan on a visit from his home in Oregon. Though over 80 years of age Mr. Hardy still looked every inch a sailor and wore the uniform of a man-of-war's man, and remembered distinctly all the details of the negotiations carried on between Commodore Perry and the Shogun more than 60 years ago. The old sailor has been feasted and feted by the Japanese all over the Empire.

The Imperial Government appointed Viscount Chinda, Japanese Ambassador in London, and M. Matsui, Japanese Ambassador in Paris, as Japanese delegates to the Allied Conference to be held in Paris.

Nov. 18.—Mr. Hardy, the American sailor, made a formal visit to the monument in memory of Commodore Perry's landing at Kurihama, where he offered a prayer and received a cordial reception from the citizens.

Nov. 20.—The Imperial Chrysanthemum Party was held at the Akasaka Palace attended by their Majesties and over 2,000 invited guests. Sailor Hardy also attended and was presented to the Emperor.

Digitized by Google

CURRENT JAPANESE THOUGHT

By. Dr. J. INGRAM BRYAN

The New Agreement With America

The new Agreement concluded with the United States by the Ishii Mission to that country has on the whole been welcomed in Japan, though naturally there is some criticism. It is satisfactory to note that America and Japan have no ground for divergent opinions as to their policies in China and that they are equally determined to co-operate for the overthrow of Germany. But some of the Japanese papers find it difficult to reconcile certain statements in the new Agreement with reason and fact. The Agreement recognizes Japan's position in China; but as that has been an established for exsiting for some time already acknowledged by Britain there is some anxiety to ascertain why America should now be specially asked to admit it. And the reasons for the admission are ambiguous to many Japanese. Japan's special relations to China are declared to arise out of her "territorial propinquity" to that country; which, if true, would mean that British India, French China and Russia, all have similar special relations with China, as their territories are also contiguous to China. Thus the new Agreement involves restriction of Japan in relation to China to which Japan's possessions are contiguous, but does not bind America to any special policy in regard to the countries to which she is contiguous. This last criticism, is of course, beside the mark, as the new Agreement is with regard to Japanese and American policy in China, and therefore could have no bearing on countries to which American territory is contiguous. But the Japanese cannot admit that there country's relations with China are merely those arising out of her contiguity to that country. In that case they would be only similar to American relations with Mexico, for example. Japan's relations with China are far more vital and intimate than this. Happily, from a Japanese point of view the new Agreement lays emphasis only on Japan's not taking any commercial or industrial advantage of her special position in China, thus leaving her free politically. The territorial and sovereign integrity of China is not to be menaced by either party to the Agreement. But as Japan already

Digitized by Google

holds a lease of that part of China in which she is most interested, for the next hundred years, this is a question probably of more interest to America than to Japan. A great many things can occur in a hundred years, or even in less; and as circumstances alter cases, they may sometimes alter agreements.

Civil Government At Tsingtau

The recent decision of the Imperial Japanese Government to replace the Military Administration at Tsingtau by a Civil Government has caused a good deal of discussion, especially in China, from whose authorities it has protest. As Military Government is not drawn a usually replaced by Civil Government in conquered territory until the destiny of such territory is formally decided or agreed upon, the action of the Japanese authorities is viewed with no small measure of suspicion by the Chinese Government, especially as Japan's position at Tsingtau embraces a wider field than that formerly occupied by Germany. Failure to consult China before taking the step has further tended to complicate the situation. The *Asahi* declares that the change at Tsingtau is one in name only, as the principles of military government are still followed by the new régime.

Japan's Aid to Allied Finance

Since the beginning of the war in Europe Japan's gold specie has increased from some 353,000,000 *yen* to over 1,500,000,000 *yen*; and the Empire has been complimented abroad on acquiring so large an expansion of credit. A large part of the accumulation, however, has been utilized for the benefit of the Allies. About 446,000,000 *yen* has been used in flotation of bonds for the Allies, and some 70,000,000 *yen* more in purchasing Allied bonds and treasury notes. The redemption of Japanese Government and municipal bonds in Allied countries has consumed at least 254,000,000 *yen*, while investment of 321,000,000 *yen* in foreign markets and in loans to the Allied Governments accounts for another considerable portion of the total. In various economic undertakings abroad about 47,000,000 *yen* more has been invested. The balance, amounting to about 359,000,000 *yen*, is held in Japan. Thus it will be seen that although Japan has been the recipient of an enormous increase of specie she has been devoting most of it to Allied interests for the winning of the war.

China

It was hoped by many that after the conclusion of the new Agreement with America there would be an end of discussion as to the motives of America and Japan in China, but the vernacular press still keeps up the old bogey of conflicting interests between the two countries in the neighbouring republic. American officials in China are accused of attempting to prejudice Chinese officials against Japan, and the explanation given to the Chinese authorities by the American Minister in Pekin with regard to

Digitized by Google

the Japan-American Agreement is taken exception to by some of the Tokyo papers, which see in the Minister's interpretation a divergence of view from that entertained in Japan. It would seem that the new Agreement will be made the subject of dispute from now onwards, as there appears to be no agreement as to its exact significance and interpretation.

Labour Unrest

Since the war began the cost of living has increased enormously in Japan without anything like a corresponding increase of wages, with a consequent increasing degree of disaffection in the labour world. Strikes for higher wages and better treatment have been a marked feature of industry during the last two years. The strike at the big Mitsu Bishi Dockyard at Nagasaki wasone of the most serious distrubances in the history of Japanese labour, over 10,000 men being affected. Recently there was a riot at another dockyard when the buildings were wrecked by some 5,000 angry workmen. When it is remembered that in some sections of the Empire, such as Osaka, prices have gone up as much as 60 or 70 per cent while wages have not advanced above 6 per cent, the pinch felt by labour can readily be imagined. Thus while the wealth of the capitalist has been increasing at an unprecedented rate the lot of the labourer has seen no improvement. To make matters worse the attitude of capital toward labour is unsympathetic, leaving the latter no relief save from revolt. Japanese industry has not yet begun to realize that the personnel of production is as important as the product, the latter depending on the former. If industry is to make the progress expected more careful attention will have to be given to the material interests of labour. This is all the more necessary in a country like Japan where labour unions are prohibited and disaffection is left without redress.

Woman in The Majority

One of the difficulties of Japanese labour, retarding the progress of proper organization, is that the majority of the labourers are women. Out of the more than 800,000 factory workers in Japan more than two-thirds are women, who are easily under the control of their bosses, In any case their careers are constantly changing by marriage, illness or other change, some factories changing the entire staff in less than three years. When skilled labour is more in demand and men can be induced to attain efficiency for life service no boubt the condition of labour will much improve. The reason why strikes are more to be seen in dockyards than elsewhere is because there the forces of labour consist of men. Since the ban on steel and gold exports in America Japanese industry will be further affected and doubtless strikes will from an increasing feature of industry in this country.

President Wilson's Message To Congress

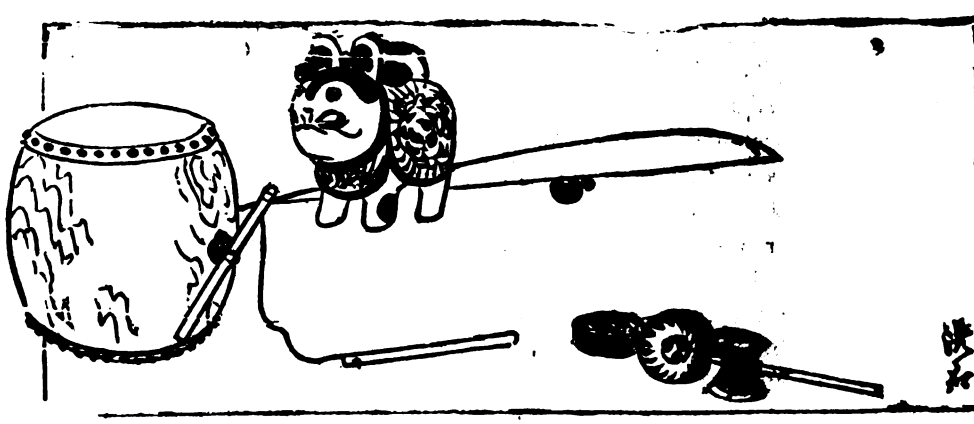
It is encouraging to note that the magnificent message delivered by President Wilson before Congress was printed very fully by the leading papers in Japan, and quite favourably commented on by most of them. The unselfish attitude of America toward the war, and the unwavering determination of the people to push the fight to a victorious conclusion are particulary admired. Some of the papers are careful to point out that the aim of

Digitized by Google

America in this war is not quite the same as that of Japan. While America is endeavoring to make the world safe for democracy, Japan aims simply at bringing about conditions that will preserve the peace of the world and especially in the Far East. Japan has not suffered from the evils of autocracy and is in no way bent on a democratic policy. Such questions are of occidental origin and importance. The *Asahi* emphasises the fact that the President avows that while America is determined to put down German militarism she has no desire to interfere with the internal administration of Germany. The *Chugwai Shogyo* warmly commends the speech of President Wilson for the loftiness of its ideal; and the *Sekai* thinks it is the greatest utterance ever delivered by a president of the United States. The *Nichinichi* also admires the highmindedness of the message to Congress and the spirit in which America champions the cause of the weaker nations, with no territorial ambitions of her own.

A New Serial

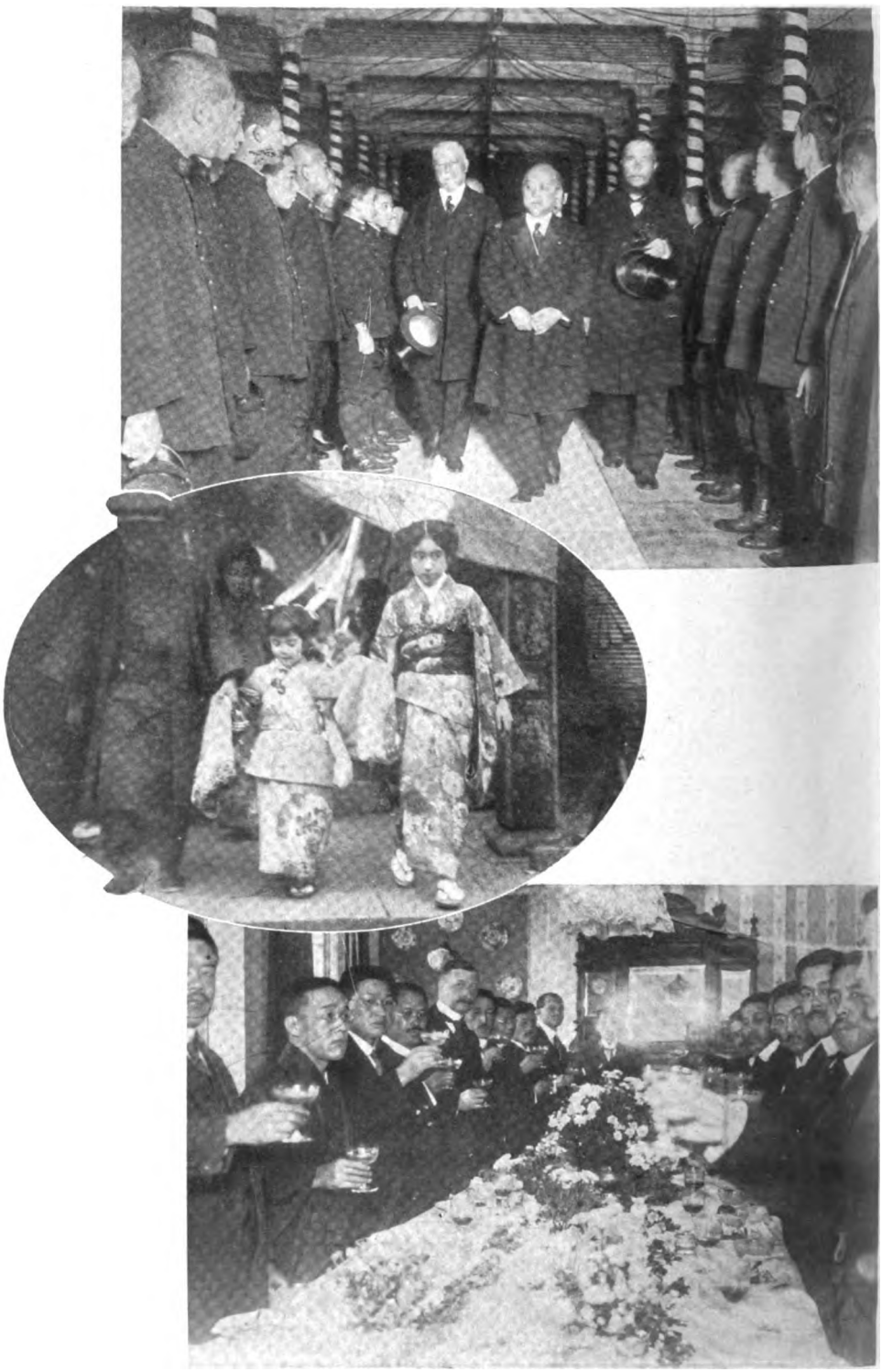
In the next number of the JAPAN MAGAZINE begins a new serial, the translation of a novel from the pen of one of the most famous of modern Japanese novelists, the late Soseki Natsume, a biography of whom appeared in the JAPAN MAGAZINE some years ago, under the heading, "The George Meredith of Japan." Mr. Natsume was the most distinguished member of the psychological school of fiction writers in Japan, during his lifetime, and since his death a year or so ago, his works have attracted even more attention than during his lifetime. After studying in England and making himself acquainted with the best in English fiction, he returned to Japan and was professor of Literature at the Imperial University, Tokyo for some time, devoting most of his life to writing novels.



Digitized by Google

1. MRS. E. FRANK BARKER, WITH EXAMPLE OF HER HANDWRITING IN JAPANESE 2. CAPTAIN HARDY. COMMODORE PERRY'S OARSMAN, PLANTING A TREE AT THE PERRY MONUMENT, IN MEMORY OF HIS VISIT TO JAPAN

Digitized by Google



1. RECEPTION AT MORNING STAR SCHOOL, TOKYO, FOR FRENCH TEACHERS 25 YEARS IN SERVICE 2. GIRLS DRESSED FOR THE SHICHIGOSAN FESTIVAL 3. BANQUET GIVEN BY THE BELGIAN MINISTER TO JAPANESE NEWS PAPER MEN

Digitized by Google